

THE  
JESUITS  
Catechism,

According to  
S<sup>t</sup> IGNATIUS LOYOLA,  
For the instructing and strengthening of  
all those which are weake in that Faith.

WHEREIN  
The Impiety of their  
PRINCIPLES,  
Pernitiously of their  
DOCTRINES,  
And Iniquity of their Practises are declared.

*Omnia pro tempore, Nihil pro veritate.*

L O N D O N,  
Printed for Robert Harford, at the Angel in Cornhil,  
near the Royal Exchange. 1679.



*He that hath of Sweden Pole, seduced  
Murdred & French, & Englands King abused.  
A spie for Austria; a cunning knave for Spaine  
And soothes th' Italian States for Popish gain  
Is all one man, and Iesuite is his name.*

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THE

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1800



TO THE  
Right Honourable,  
**ANTHONY**  
Earl of  
**SHAFTSBURY,**  
Baron of  
*WIMBOURN St. GILES,*  
And Lord  
**COOPER**  
OF  
*PAWLET, &c.*

*May it please your Lordship,*

**I**F the Illegal Usurpations, and unwarrantable Practises of the Popes of *Rome* against the Kings, Church, and People of *England* (when Popery got footing here) be soberly considered, all His Majestie's Kingdoms

A 3

### *The Epistle Dedicatory.*

doms and Dominions are highly concerned to obviate all Papal Jurisdiction and Forreign Power; and with their Lives and Fortunes, to oppose the readmission of them.

To give your Lordship one Instance ( as great things are best seen contracted into small Glasses ) of their Tyranny.

In the Reign of King *John*, when the whole Kingdom of *England* was interdicted by Pope *Innocent* the Third ( which continued almost six Years ; ) during that time, there was no Divine Service or Administration of Sacraments here ; the Church Doors being shut up ( others say wall-  
ed up), the bodies of the dead were carried out into the Fields, and thrown into the Ditches or High-ways like Dogs, without any Prayers or Christian Offices ( *a* ), and not only so, but King *John* was by that Pope Excommunicated, his Subjects absolved from their Alegiance to him, and his Kingdoms of *England* and *Ireland* given to the French King ( and with them the Estates of all his Subjects ; ) and all Kings and Nobles were commanded to assist him in the obtaining of them; and for their better encouragement

(a) Math. Pa-  
ris fol. 226.

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ment, his Holiness was graciously pleased to grant them a plenary remission of all their Sins (b); what a Complexion of Injustice, how full of Horror and Tyranny these Actions were, I submit them to the grave Judgment of every considerate Person: Experience of passed times may teach us Wisdom for the future.

The Pope doth not only claim a Sovereign Power over all Christian Kings and Princes, but over all mens Persons and Estates; to condemn or declare them Hereticks, or infamous persons, incapable to enjoy or inherit any Lands or Goods, to make Wills, or prosecute Suits in any Court to recover their just Rights; to abrogate their temporal Laws, Statutes and Customs (which ought to be dearer to them than their Lives) but to imprison, kill, and burn them for Hereticks; yea, to damn them to all Eternity for opposing or denying this their transcendent power (c).

And the better to effect their unjust Ends and Designs, they claim a Right and Jurisdiction of Investitures, and the disposing of all Episcopal and Ecclesiastical Dignities and Benefices both before

(b) *Math. Paris*  
fol. 231, 233,  
238.

(c) *Grat. Caus.*  
15. 7. 9. *Caus.* 16.  
q. 7. *Max. de*  
*Vulson de la pu-*  
*issance de la*  
*Pope tit. 1. c. 1.*  
16. 18. *Dr. Mar-*  
*ta de Jurisdic.*  
*pars 4. c. 4. Aug.*  
*Barbosi. de officio*  
*& potest. Epis-*  
*cop. pars 1. tit. 3.*  
c. 2.

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(d) *Aug. Barbof. de offic. & Po-  
rest. Episcop. pars  
3. p. 384. n. 81.  
82. Dr. Mart. de  
Jurisdic. pars  
3. c. 21. n. 15,  
16, 17. pars 2. c.  
34. Grat. Caus. 2.  
q. 4. 6, 7.  
(e) 25 E. 3. St.  
Vinc. 12. R. 2. c.  
23. 1 H. 5. c. 7.  
Infl. part. 2. § 83.* before and after their vacancies ; and by their  
provision (d) to confer the same to whom they  
please ; though against the Laws and Statutes of  
this Realm (e).

And this they did (out of a pious care, as it's  
said) to prevent Symony in Lay persons ; that  
they might ingross the Sale of all Bishopricks,  
Ecclesiastical Dignities and Benefices into their  
own hands ; and so make all Bishops and Clerks  
become their devoted sworn Servants, on whom  
all their Preferments do depend ; and having the  
Clergy at their command, they might the bet-  
ter and more easily order and govern the Peo-  
ple ; by this means they gained such a Party in  
the Kingdom (the Ecclesiastical Persons having  
so great power and influence upon the People)  
that they could give what disturbance they plea-  
sed to the King, and make what distempers they  
thought fit (to drive on their own Designs) in  
the Kingdom ; well knowing, that no Heresie,  
Schism or Rebellion could enter and make any  
progress in the Kingdom, but by the Clergy ;  
and indeed many times (I speak it with much  
grief) the Pulpits which ought to be the Sacred  
Oracles

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Oracles of Holiness and Sanctity, have been made the Drums and Phises to stir up Commotions, and to inflame Popular Fury.

By reason of these provisions (the Clergy of *England* having then a third part (f) of the possessions of the Realm) dayly Alms were decayed, the Treasure of the Realm transported, and the Secrets of the Nation discovered, and the Ecclesiastical Persons of the Kingdom impoverished (g).

(f) Rot. Parl. 4.  
E. 1. 3. 13.

By brokage and unlawful means the Pope received more out of Ecclesiastical Dignities, and Benefices in this Realm, than the King's Wars did amount unto; who then was, and of long time had been in open and chargeable War with *France*. Rot. Parl. 25. E. 3. N. 13.

(g) Rot. Parl.  
17 E. 3. 39.  
24 E. 3. 7. 13.

Rot. Parl. 25 E.  
3. 13.

And the breakers of *Rome*, for money, promoted many unlearned and unworthy persons to Benefices of thousand Marks yearly revenue, when the learned and worthy Persons could with much difficulty obtain twenty Marks yearly (h), whereby Learning decayed; and many of them being Forreigners, the People were never the better for going to Church, because they could not un-

(h) Rot. Parl.  
50 E. 3. 11. 96.  
Rot. Parl. 18 E.  
3. 11. 32. Stat. 2.  
Rot. Parl. 51. E.  
3. 11. 13. 3 R. 2. 6.  
3. Rot. Parl. 3 R.  
2. 11. 37. 6 H. 4.  
6. 1.

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derstand their Priest, they speaking to them in Spanish, French, Italian, or Latine; which was an excellent method and art to keep the People in ignorance, and so make them more ready to conform unto what Decrees or Doctrines his Holiness should be graciously pleased to impose upon them.

They have not only invaded the Civil and Ecclesiastical Rights and Priviledges of the King and his Subjects, but the Popes and their Legats have usurped the Power to make Canons and Constitutions to bind the very Consciences of the King's Subjects, and to exempt their Priests and Clerks from Secular Jurisdiction and Punishments, by Secular Judges, for Murders, Rapines, Robberies, and other Offences, (so that their Priests might kill, rob, or commit any Offence, and not be punished for it; but as they pleased; and then they might, for money, purchase their Pardons at easie Rates) they ingrossed all Temporal Suits and Causes into their own Courts; (and what Justice the Subjects might expect from them, we can easly judge) they trampled all Secular Power, Courts, Laws, and Liberties under their feet, without controul (i).

These

(i) *Math. Paris*  
p. 96, 97. *Gervaf.*  
*Chron.* 1386,  
1387. *Guil. Ne-*  
*rodrigenf. rerum*  
*Anglic. tit. 2. c.*  
6. *Math. Parker*  
*Antiq. Eccles.*  
*Britan.* p. 122,  
123.



## *The Epistle Dedicatory.*

These unjust Usurpations of the Pope's and their Agents, have from time to time been complained of in Parliament ; being against the Laws and Constitutions of the Realm , and the just Liberties of the People of *England* : and their pretended Power of making Canons have been looked upon by Parliaments, as a great Invasion of the King's Prerogative , Crown , and Dignity , and against the Laws and Statutes of the Kingdom ; therefore have been justly condemned by them (k).

(k) *Thos. Walsingb.  
bist. Angl. 231.  
216. 29 H. 8. c.  
19. 27 H. 8. c.  
17. 31 H. 8. c.  
16. 37 H. 8. c.  
17. 3 & 4 E. 6.  
c. 11. 1 E. 6. c.  
1 Eliz. c. 4.*

To acquaint your Lordship with all their Usurpations , unjust Practises , and the great pressures which the Kings of *England* and their Subjects have suffered by them , would require a just Volume ; but I must beg your Lordship's pardon if I do as Geographers use to do , who present the whole World in a little Map.

The King of *England* is an absolute Monarch of *England* , and of all other His Kingdoms and Dominions, and not subject to any Coercive Power from any on Earth.

The Church of *England* hath all the Rights of a Patriarchal See , from which lieth no Appeal



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to any other ; the Power of making *Canons* ,  
Constitutions, and Sanctions for the Government  
of it , are inherent in the King of *England* , as  
Flowers of the Crown, and are as Ancient as the  
Crown it self ; and if at any time any Ecclesiasti-  
cal Rights or powers have been granted or allow-  
ed by the Kings of *England* to the Pope , they  
have been granted and allowed against the Fun-  
damental Laws of the Land , and so were ut-  
terly void, and not obliging to any of his or their  
Successors , Kings of *England*.

It's the true Interest of *England* to advance the  
Protestant Religion ; the Doctrine and Discipline  
thereof being Apostolick and Evangelical , and  
setled here in *Britain* before the Roman Catholick  
Religion was setled by Saint *Peter* in *Rome* (o).

(o) *Gildas de*  
*Excidio Brit.* f.  
26 *Spilmans*  
*Comp. Tom. 1. fol.*  
234.

Whether Saint *Peter* was at *Rome* I shall not  
dispute ; but if he were , it makes nothing for the  
Pope's Supremacy, because he sits in *Peter's* Seat ;  
no more than it did make *Vibius Rufus* to attain  
*Tully's* Eloquence , or *Caesar's* Bower , because he  
married *Tully's* Widow and bought *Caesar's* Chair ;  
though the poor Gentleman befooled himself  
with this Opinion , that he should be Master of  
them both.

Alte-

*Dion. lib. 57.*

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Alteration in Religion doth commonly introduce a Change of Government in the Civil State.

The Church and Commonwealth are Collective Bodies made up of many into one; they are so near allied that the one, the Church, cannot subsist but in the other, the Commonwealth; and the same men which in respect of Allegiance make the Commonwealth, do in respect of one Faith, make the Church.

Religion hath a great influence upon the Civil Government; the least Motion in the Church makes a Commotion in the Commonwealth; Schisms in the Church commonly end with Rebellions in the State; touch but *Sion Civitatem sanctitatis*, and you will presently shake *Jerusalem, Civitatem Justitie*.

Religion is the only Orb which influences mens minds, and except the Prince be powerful over their Religion, (which is the Bond of their Affection) he will have but a weak Dominion over their Persons.

And therefore we have observed the People to be more sensible of the smallest alteration in the Church, than of much greater in the State; and

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nothing hath caused more frequent Distempers  
and horrid Rebellions in the States of Christen-  
dom.

My Lord, I have read of a poor Bird at the  
building of the Temple, when she had nothing  
else to bring, she brought her Feathers; if this  
my Lord, may contribute any thing, not to the  
building of the Church, but to its preservation,  
I have my ends.

There are a Set of People whose Design is, to  
fill the Schools with Clamors, the Church with  
Errors, the Church-yard with Corps, and all  
Christian States with Tragedies; and when they  
cannot establish their own Religion, they study  
to give disturbance to all others: their Principles  
and Maxims are like the Arrow that flies by  
Night, unseen, and therefore without defence;  
the quiver of these Archers are full of these en-  
venomed Arrows, which they have ready to  
feather in the breast of the best men.

My Lord; it's said, there was a City adjudg-  
ed invincible, because it was walled about with  
fire; if we can have so much prudence in this  
juncture, as to unite our selves against the Com-

mon

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mon Enemy (o), His Majestie's Dominions will be more impregnable, for they will be fortified with a wall of hearts.

It's the interest of all, who are truly religious towards God, loyal to the King, and which desire a preservation of the Church and Kingdom, to unite; for if Popery shall be here re-established, we must yield our Fortunes for a Prey, our Lives for a Sacrifice, and our Religion for a scorn to unreasonable men; we must, like the Camel, down upon our knees, and receive what burthen the Priest will please to lay upon our backs; nay we shall be such Slaves, that we shall hardly be capable of a *Jubilee*.

My Lord, with much humility I beg your pardon for this interruption to your great and weighty Affairs. I am,

*My Lord,*

*Your most humble Servant,*

A. H.

De

(o) The Pope for his many Usurpations, is called the common enemy to the King and Realm Rot. Parl. 18 E. 3. Stat. 1. n. 38. 17 E. 3. n. 49. Solatio unionis et dissolutio unitatis.

## De Potestate Papæ.

**Q**uod Papa Romanus vult, norma est juri & equi;  
 Quod Papa cunq; facit, ratum habet Deus æthere in alto.  
 Posse Papam quodcunq; Deus, par, æqua potestas  
 Cunq; Deo, Christoq; Papa Commune tribunal:  
 Est Major Paulo Papa; Major sedere prisco;  
 Contra Evangelium statuit Papa, scriptaq; Pauli,  
 Articulus fidei condens, Oecumenicumq;  
 Concilium cogens, decretaque sanctæ reformans.  
 Si currus plenos animarum ad Tartara trahat  
 Sæsum ipse, haud quisquam potis est condendere contra,  
 Dicere cur facis hoc? stat pro ratione voluntas.

Andrew Mel-  
 vin delitiæ  
 Poet. Scot. vol.  
 2. p. 150.

## Of the Power of the Pope.

**T**He Papal Fiat of all right is the guide;  
 What he doth here, in Heaven is ratified:  
 He acts as God, their Power so equal are,  
 That God, Christ, Pope, have but one Judgment Chair:  
 Then Paul or th' old Law, he's more great and true,  
 He can command 'gainst Paul, and Gospel too,  
 Can from new Rules of Faith, the old casbeer;  
 And over General Councils domineer;  
 If he to Hell millions of Souls should draw,  
 Yet none must ask him why? his will is Law.

40 Dist. c. fi  
 Papa,

# THE JESUITS Catechism.

Question.

**W**

*Hat is the Pope?*

*Answer.* He is the Vicar of Christ, King of Kings, and Lord of Lords, and there is but one and the same Judgment-Seat belonging to God and the Pope,

(a) so that all the world is obliged to stand to his Judgment, and when the Pope sits in his Chair, Christ himself not only as he was man, but as he was God also sits with him, (b) every one is to be obedient (c) to the Pope upon pain of damnation; for God hath delivered over unto him the power and rule of Heaven and (d) Earth, therefore you must believe that all Nations and Kingdoms are under (e) his Jurisdiction.

*Q. Is the Pope above Kings?*

*A.* The Canon Law will tell you that the Pope is as far above Kings, as the Sun is greater than the Moon, upon which the old Glossator took upon him to find out the distance; according to his Astronomy he makes him (f) to be above 7744 times greater than any King, and for Kings they are no more (g) to be compared to the Pope, than Lead is to Gold.

A common Priest is as much better than a King, as a man is better than a Beast; nay farther, that as much as God Almighty (h) doth excel a Priest, so much doth a Priest excel a King.

B

All

(a) *Isidor. Mus-*  
*conius de majo-*  
*state militat.*

*Eccles. p. 26. 27.*

(b) *Baron. Anno*  
*552. Sect. 11.*

(c) *Extra. Com.*  
*de maj. & obe-*  
*dient. c. unan-*  
*Sanctam.*

(d) *Dist. 22. c.*  
*omnes.*

(e) *Extr. Com.*  
*Tit. 1. c. super*  
*gent.*

(f) *Grigor. de*  
*major. & obed.*  
*c. solita.*

(g) *Dist. 96. c.*  
*das sunt.*

(h) *Stanislains*  
*Tri. Chor. Chy-*  
*mar. fol. 97.*



## The Jesuits Catechism.

All Lay-men are no better than Horses, Mules, or Asses, and the Romanist himself hath but the honour to be a tame Ass, while the Heretick is a wild one; nor do the Kings of the Popish perswasion get any more esteem from him than that they are the formost or leading Asses with fine jangling bells about their necks (i).

(i) *Reges Catholici sunt asini cum tintinnabulo, Gasper Sciopius Eccles. c. 147.*

There is but one Supreme Authority in the World, and that is the Pope.

*Q. How do you prove that?*

(k) *Extr. Com. c. unam Sanctam, Gen. 1.*

*A.* Because God created Heaven in the beginning, for its not said in the beginnings, in the plural number; (k) therefore he that doth not believe the Pope to be the only Supreme, is an heretical Manichee.

(l) *Platina in Paulo secund.*

All Right and Power is lodged in his Breast (l).

*Q. I pray instruct me something as to the Pope's Power.*

*A.* I shall.

(m) *Triumphus de Ancona de potest. Eccles. Q. 44. Art. 1.*

No Law can be made to bind Christians, (m) but by the Pope's Authority, as of old the Israelites received none but by the intercession of Moses.

(n) *Ravennius Anno 1076. Sess. 31, 32, 33.*

The Gospel would not be Gospel, (n) if the Pope had not approved of it.

(o) *Gregor. de major. & obed. c. Solita. Item. 1, 10.*

He hath power to depose Kings, (o) seeing God told the Prophet *Jeremiah*, saying, *Behold, I have this day set thee over the Nations, and over the Kingdoms, to root out, and to pull and to destroy, and to throw down, to build and to plant.*

He can take away any man's Right, and give it to another;

(p) *D. Guido decis. Q. 189.*

(p) he can do any thing above all Right, against all Right, and without Right; (q) he is the Cause of Causes. and can declare square things to be round; therefore if you do not believe the square thing is really round (if the Pope so declare it)

(q) *Jason Main Concil. 145. Sess. 7. & Vol. 3 Conf. 68. l. 14.*

you are a Heretick.

(r) *Bellarmin. de Rom. Pontif. lib. 4. c. 5. Sess. Quod autem.*

If the Pope should err, in commanding Vices or prohibiting Vertue, (r) then is the Church obliged to believe that Vices are good, and Vertues are evil, unless she would sin against her Conscience.

*Q. Sir your magnifying of the Pope's Power puts me in mind of a Story that Stephanus delivers to us, that there was a Priest at Toures told his Auditors, that if Christ and the Pope were by him, and one commanded one thing, and the other another thing, that*



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that he would obey the Pope rather than Jesus Christ, (s) and this agrees somewhat with the Cardinal who told his Confessor, that he had rather adore the Pope than God, because one was visible, and the other not. But I pray Sir, what do you mean by the Church?

A. Nothing but the Pope, whose Almighty Infallibility is not to be called in question (t).

Q. What if the Holy Scriptures command one thing, and the Pope another contrary to it?

A. The Holy Scriptures must be thrown aside, as being doubtful, and like the Lesbian Rule, which may be bended this way or that way, and so may serve for any man's turn; (u) they must not therefore be credited or trusted to, and none is to be Judge but the Pope, who in his determination cannot err, neither of right or matter of fact; and we acknowledge Christ so to be the Head of the Church, that during his presence in Heaven, he hath given the Government thereof, first to Peter, and then to his Successors, and hath bestowed unto the Pope, his Successor, the very self same Infallibility which he himself had; therefore the Pope's Decretory Letters are to be received as they were (w) the words of Saint Peter, and they are to be reckoned and esteemed as authentick as the word of God, (x) or holy Scriptures themselves, and what he thereby commands (y) to be obeyed.

It's Sacrilege to question the Pope's actions, (z) and down right Paganism (a) not to obey him, and he is curst of God, (b) who violates the Pope's Censures, therefore we must be obedient (c) to him upon pain of our Souls.

And Saint Ignatius Loyola layeth it down for a certain and perpetual rule of obedience: If the Church, i.e. the Pope affirm that to be black which our eyes judge to be white, we ought also then to declare that it's black (d).

So that no man is a true Son of the Roman Church, who is not of the same Religion and Opinion with the Pope, and obeys not his Commands, seeing there is no difference between the Judgment of the Pope, and that of God (e).

Q. Can the Pope depose Emperors and Kings, and dispose of their Dominions?

A. He can at his pleasure.

Q. I have read that when Attabalina King of Peru under-

(s) Apol. p. 47  
Herod. p. 291.

(t) Jacob Gretser defens. Card. Billar. lib. 3. c. 10. Collat. 1450

(u) Andr. du Val. de Ecclesiast. & Politic. potest. p. 88, 89.

(w) Dist. 19. c. sic omnes.

(x) Ibidem c. In Canon.

(y) Dist. 19. c. si Romanorum.

(z) Dist. 40. c. non nos Gloss. quis enim.

(a) Dist. 81. c. si qui sunt.

(b) 25. q. c. general. decret.

(c) Extra. lib. 1 tit. 8. c. unum Sanct.

(d) Ignat. Exercit. Spirit. a. post finem reg.

13. which rule was confirmed by the Bull of Paul. 3. Anno 1548.

(e) Sententia Pope & sententia Dei una est sententia: in aph. de arbitrio. n. 2. Art. 2.

# The Jesuites Catechism.

stood that the Pope had given away his Kingdom to the Spaniard, he told the Dominican Vincent Valuerde, that the Pope who would dispose of Kingdoms, was not only impudent, but a great fool, to give that which was none of his own (f) and many men smiled at the fool in Athens for thinking all other mens Ships to be his own.

(f) Hier. Byn-  
to histor. no. or-  
bis lib. 3. c. 3.

A. Sir you must know *Attabalina* was a Heathen and no Romanist.

Q. How do you answer this? give unto *Cesar* the things that are *Cesar's* and unto God the things that are God's.

(g) John 12.  
32. Jo. de Tor-  
rano. Tom. 2. p.  
232.

A. Those words of Christ have only place for a time, viz. until his Ascension, and that after his Ascension they are of no force or vertue, and this is evident from *John* 12. 32. when I shall be lifted up from the Earth, I will draw all men unto me, which must be understood all Kings and Kingdoms to be under the Popes jurisdiction. (g)

Q. Can the Pope give away and dispose of the Lands and Estates of the Subjects as well as of their King?

A. He can when he pleaseth, and to whom he pleaseth.

Q. It doth then much concern the people lest they should incur the Popes displeasure.

A. It doth

Q. But I pray you how do you prove that the Pope hath this power, to depose Kings and dispose of their Kingdoms.

(h) Gasp.  
Sciop. Ecclesi-  
ast. c. 141. p.  
511, 512.

A. I shall prove it to you by Reason and Authority. 1. By reason, the Pope is the head, and Kings are but as arms or hands to the same Body; therefore if they do not their duty, being careful to preserve the Body, the Head as Lord and Master may cut them off. (h) By natural, moral, and divine Law we must believe that the Pope hath the immediate and only Rule of the whole World in temporals as well as in spiritu-als, and though the Emperor or King be lawful and not only so, but understanding, careful, powerful, one of the Popes Religion and godly too; yet can the Pope take his Empire or King-  
dom from him, and give it to another though there be no ne-cessity for so doing, it being enough if he think it only conve-nient (i) and if the people do deny whom the Pope doth give it unto, the Pope may bring him in by force of arms, because he is Judge of all, and instead of a God on earth (k); not to believe

(i) Tho. Bo-  
zius de Jan.  
st. lib. 3. c. 4.  
Gab. Vass.  
Com. in 1. &  
2. Tho. Tom. 2.  
c. 152 sect.  
8. Eugub. de  
statu Italiz. p.  
500, 511.

believe that the Pope can depose Kings, is and that deservedly (k) too, declared and damned for Heresie (l) and Christ had not done wisely if he had not left the Pope such power.

If the Pope hath not power to depose Kings and dispose of their Kingdoms, then must the General Council of *Lateran* have erred; and also that of *Lyons*, of *Vienna*, and that of *Constance*, nay the Popes themselves must be fallible, for then must *Gregory* the seventh, *Urban* the second, and *Gregory* the ninth have erred.

Nay the very Roman Church for many ages must have erred, and so not a true Church of Christ; and by consequence we may suspect the whole Roman Faith it self.

If the King from a sheep turns a wolf and tyrannize over his Subjects, or let Heresie enter amongst them, or become a timorous dog, that then the pope may turn out the wolf, and put in a more valiant dog. (a)

The Pope hath power to punish Kings by deposing them and giving their Kingdoms to others. (b)

And *Julianus Taboetius* a French Civilian doth assure us long ago, that there hath been six hundred thousand famous Writers in the behalf of the Popes authority, to depose Kings and Emperors, and have disposed of the same at his pleasure. (c)

Therefore to deny this power in the Pope is not only against the Roman Catholick Faith, but favours of heathenism. (d)

Q. Sir, your discourse of the Popes Bounty in disposing of Kingdoms, brings to my memory a story of Pope Adrian the fourth, who thinking he had authority to dispose of all the Kingdoms in the World, gave unto Sancho Brother as I take it to the King of Aragon, the Land of Egypt, then in possession of the Sarazens, and he should have it if he would take the pains to conquer it, and accordingly proclaimed him King of Egypt; Sancho informed of this, would not be behind hand with his Holiness in courtesies, and so gravely proclaimed the Pope to be Caliph of Bandas, which he might conquer and possess if he pleased.

A. The great Cardinal *Johannes Hieronymus* of *Alba* will tell you that the Pope being judge of all things, nothing in the World can quit it self from his jurisdiction (e) therefore he can change Kingdoms, take away from one and give to another, he being Judge to determine whether a King be fit

(k) *Jul. Heret. 9. de discipl. miji. p. 156. s. 113.*

(l) *Hæc opinio merito ut heretica jam pridem damnata est. Let. Sechus tract. Theol. p. 82, 83. Jul. Cesar. Madius de sacris ordinibus c. 9 f. 17.*

(a) *Greg. Servantie Bp. of Treviso de la delicta & imunita Eccle. p. 68.*

(b) *Alphonse Salmeyon Tom. 4. part 3. tract. p. 410. Rodric. de Arriaga disp. Theol. in 1. 2. d. Tho. Tom. 2. disp. 18. n. 74.*

(c) *Jul. Taboet. ephemerid. hist. Tom. 2. p. 30.*

(d) *Resp. A. pol. Rog. widrington. p. 151.*

(e) *Lucub. in Darchol. Tom. 1. fol. 83. 84.*

to

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(f) *Baym. de Rom. Pontific. lib. 5. c. 6. 7.*

*Rog. Hovden. Annal. Angl. l. 2. fol. 689.*

(g) *Baron. Annal. An. 1191. §. 12. Jo. Pet. trans. of Ranulph. of Chester's Polycron. lib. 7. c. 26.*

(h) *Matth. Paris. p. 872.*

(i) *Rog. Widdrington Theol. disp. c. 10 §. 56.*

(k) *Possivin. Biblioth. select. lib. 1. c. 1. p. 17.*

(l) *Bayon. A. 955. §. 34.*

(m) *Bayon. A. 1033. §. 6.*

(n) *Tho. Stapleton Tom. 1. Contravers. 3. q. 5. art. 2. p. 710.*

to be deposed or not, (f) and if it be thought fit that he should be deposed, then there is no wrong done to him, if he be turned from his Throne; Henry the sixth the eldest Son of the famous Frederick Barborossa Emperor of Germany being at Rome with his Empress to be crowned, Pope Celestinus the third being set in his pontifical Chair in St. Peters Church, held the Imperial Crown between his feet, whence both of them humbling themselves by bowing down their heads received the Crown; but the Pope presently with his foot kicked the Crown from the Emperors head to the ground: which signifies that the Pope had power to depose the Emperor, as *Baronius* tells us. (g)

How did Pope *Innocent* the fourth declare himself against Henry the third of England, is he not our Vassal, nay more, or Slave, whom with a nod I can imprison, and commit (h) to a slavish reproach.

And Father *Parsons* assured our Country men, that Pope *Pius* the fifth affirmed to him, that he would rather lose his head (i) than not acknowledge this authority to lye in the Roman Chair.

Kings and Emperors are not so positively of Gods appoyntment, but they must have his Holiness to confirm their Crowns (k)

Q. *The State of Kings must be most miserable, if they lay thus at the mercy of the Pope, which sometimes is not only tyrannical and wicked, as Sixtus the fourth, and Alexander the sixth, and many others were; but a simple boy too, as John the thirteenth or twelfth who was but eighteen years (l) old, if so much, and Benedict the ninth a boy but of twelve years old; (m) hath his little Holiness this power of deposing Kings?*

A. He hath; if any person cometh to be Pope, let him be tyrannical, wicked, debauched, nay a boy too, yet he is Christs Vicar, Peters Successor, and infallible as the best, and hath this power of deposing Kings, as I have declared unto you, and a King may justly be deposed, cause being given. (n)

Q. *For what causes may the Pope depose Kings?*

A. For Heresie, Schism, Sacrilege, and for many other Crimes.

Q. *What is Heresie?*

A. What



*A.* What the Pope pleases to declare; for he being the supreme Judge, and infallible, all must submit to his determination: and if Christ had not left this power with his Vicar, he had not been careful enough of the Church and salvation of Souls.

*Q.* If we consult the practice of the Popes, we shall find that it was not so much the good of the Church or the salvation of Souls that obliged them to proceed against temporal Princes, as to maintain pride and greatness, and to pleasure friends and relations with another mans Dominions.

But I shall be willing to hear what the Doctors of your Church say, and what causes they do assign for the deposing of Kings.

*A.* You shall, if the Prince be a Heretick or a favourer of hereticks, or if he be negligent in driving Heresie out of his Dominions, then may he justly (as they say) be deposed (o) for if the King be a heretick he hath no right to his Kingdom, and so no man ought to think it strange if the Pope depose him. (p)

*Elizabeth* Queen of *England* by her Heresie forfeited her Title to that Kingdom, and so *An.* 1580 declared by *Gregory* the thirteenth Pope.

*Gregory* the thirteenth by his *Breve* encouraged the *Fits Gerald*s and the rest of the Irish Romanists to war against Queen *Elizabeth* and her Subjects, and for their encouragement in so doing he gave them a plenary pardon and remission of all their Sins, as formerly used to be granted to those who fought against Turks, or ventured in the recovery of the Holy Land. (q)

Pope *Paul* the third for Heresie sends a roring Bull against *Henry* the eight of *England*, and thereby absolves all his Subjects from their Oaths of Allegiance to him their King, and commands his Nobility, Gentry, and others to make it their care and business to expel and depose him the said *Henry* from his Dominions, exhorts and commands all Kings, Princes, and others by vertue of their obedience to invade, spoyl, take arms and fight against the said King, and all those who are subject to him, and by his infallible and papal Authority giveth to the said takers all right and propriety, and willeth all Patriarchs, Archbishops, Bishops, and all other Ecclesiasticks under pain of several censures publickly to declare by Bell, Book, and Candle, the said *Henry* and all his adherents excommunicated:

and

(o) Dom. Ban-  
nus. in 2.2 D.  
Tho. q. 2. 12. art.  
2. Col. 478. fo.  
Azo. Inst. Tom.  
2. lib. 10. c. 8.  
idem lib. 11. c. 5.  
(p) Alphons. a  
Castro de justis  
hereticor. puni-  
tione lib. 2. c. 7.  
Col. 1245. Tho.  
Stapleton Tom.  
1. p. 710. Con-  
trovers. 3. q. 5.  
art. 2.  
(q) Dat. apud  
sanct. Petrus  
sub annulo Pis-  
cator. die 13  
Maii 1578.  
Pontificat. no-  
stri An. 8.

(r) Dat. ar  
Rom. St. Mar-  
An. 1535. 3.  
Cal. Sept. in the  
first year of  
our Pope-  
dome.

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and by his said *Bull* he doth freely offer *England* to *James* the fifth of *Scotland* and promise him his assistance. (r)

Q. I observe by the *Bull* that *Henry* the eighth was publickly to be declared excommunicated; what was the effect or consequence of such excommunication?

(s) Petrus de  
Ledesma Theol.  
moral. tract. 1. c.  
7. Concl. 6. 7. 7be.  
Aquin. 22. q.  
12. art. 2.

A. By being excommunicated, he was absolutely deprived of all Rule whatsoever, and his Subjects (if they were able) were obliged to raise war against him, and root him out; for by the excommunication they are absolved from their obedience and oath of Allegiance which they formerly owed unto him. (s)

Q. But may not the Pope be excommunicated as well as Kings?

A. It's Blasphemy, and a mortal Sin to suppose it; for all power is originally and inclusively in him, and he is not subject to any authority whatsoever.

Q. I have heard that a Noble Man of Venice declared in the Senate there, that the Pope might be excommunicated, but the Pope hearing of it, took it in great indignation, and commanded that when the fellow came to Rome he should be seized upon and brought before the Conclave, which accordingly he was; and being asked by the Pope if by any power on earth he could be excommunicated; the Noble Man told him he might; the Pope desired to hear his Reasons: Sir, said the noble Man, you are our brother, or you are not our brother; if you be our brother, you are equal to us; and may be excommunicated; if you be not our brother, why do you say Pater noster, our Father? The Pope being not able to give an answer to the Dilemma, a Cardinal stood up and told the Pope in his ear, that he could never answer that argument, but by declaring to the Gentleman, that your Holiness hath not said the Pater noster since you came to the Popedome, which accordingly he did, whereupon the noble Man was censured to be a Heretick and so cast into the inquisition.

A. Those are but stories, by your favour I shall proceed.

Upon the account of Heresie was the Kingdom of *Navarre* taken from *Henry* the King thereof and given to the Spaniard, who to this day injoyes a great part of it, and upon the same account was *Raymund* Earl of *Tholouse* deprived of his Territories by *Innocent* the third.

By the Lateran Council under *Innocent* the third amongst o-  
ther

ther things it was decreed, if any temporal Lord neglect to purge his Land from Heresie being desired and admonished by the Church, let him be by the Metropolitane and other Bishops excommunicated, and if within a year he refuse to satisfie, let the Pope be informed of it, that he may declare his Vassals free from that obedience they formerly ought him, and that Roman Catholicks may siesse upon his Lands; which the Hereticks being thrust out, they may possess without any contradiction and keep it in the true Faith. (t)

(c) Abr. Baro-  
nius An. 1215.  
Gregor. de Hære-  
tic. C. Excom-  
munic. Bie-  
nius. c. 3.

The great Doctors and Pillars of the Roman Catholick Church expressly declare that in and by this Council is meant the Popes authority over Kings, and for their deposing.

Q. *There are many Learned men think there never was any such decree in that Council, but it's an imposture and forged by the Popes themselves, the better to give some countenance to their illegal and vitious usurpations over Princes.*

A. This Council is justified by Doctor Thomas Vane (v) Martius Becanus (w) Leonardus Lessius, under the name of Singletonus (x) Cardinal Bellarmus, (y) and many great vindicators of it.

(u) Dr. Vane  
vindict. Concil.  
Later.  
(w) Becanus  
controverf. Angl.  
p. 139, 140.

Q. *I am satisfied what Arts and Engins you use to support the authority of the Pope, and what Canons you have forged to batter the Crowns of Kings and beat down their just rights, but I pray proceed to declare some other causes for which Kings may be by the Pope deposed.*

(x) Singleton  
discussive decre-  
ti Con. Later.  
(y) Bellarm. ad-  
vers. Guil. Bay-  
claium in præ-  
fat.

A. I shall, if a King be a Schismatick or a favourer of Schismatics, he may then be deposed. (z)

(z) Alph. Alva-  
zar. Specul. c.  
16. §. 8. Azorius  
Inst. lib. 10. c. 8.  
Suares. defens. fi-  
dei Cath. lib. 6. c.  
4. §. 22.

Q. *It's very severe that a Prince should lose his Crown for Schism; if you look into the State of the Church of Rome, you will find no Church hath been so rent with Schism, having at the same time several men declaring themselves to be the true Popes, and justly elected: and every one of them having some Prince or other to stand by them, and sometimes carryed by force; and that which began in Pope Urban the sixth's time, was so long and violent that it lasted fifty years, and if there were two or more Popes, only one could be the true Pope and the other must be Schismatics; but who shall judge which is the true Pope, which is your doctrine formerly declared unto me.*

But for other causes may a King be deposed?

A. If



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*A.* If the King be guilty of Sacrilege he may be deposed, and the Pope may give the Kingdom to whom he pleaseth.

*Q.* If the Papal power should return into England, what would become of all the Abbies, Monasteries, and Religious Houses, and the Lands thereunto belonging here in England, taken away from the Church in the Reign of Henry the eight by Act of Parliament?

*A.* They must all be restored to the Church; and the mean profits must be answered ever since they were so sacriligiouſly taken away; and your pretence of an Act of Parliament will not be any plea to them which have or shall injoy any of those Lands; for no Law amongst Christians bind, but by the Popes Authority; as I have declared unto you; and I am certain the Pope gave no authority or power for the Sacrilegious taking away those Lands.

(a) Valent. Tow.  
3. disp. 1. q. 12.  
punct. 2. Petrus  
de Aragon in 2.  
2. D. Tho. p. 229

And to proceed I must tell you if the King be an Apostate from the Roman Catholick Faith, he may justly be deposed. (a)

It's certain, we must believe it, and it's the opinion of all Divines and Lawyers, that if any Christian Prince shall fall from the Roman Catholick Faith, and would have others to follow him, he himself doth forthwith both by divine and humane Law, though the Pope doth not censure him, fall from all his authority and dignity, and his Subjects are freed from all their Oaths of Allegiance which they swear to him, as a lawfull Prince and so they may, and ought (if they have force enough to overcome) pull him down from the Throne as an Apostate, Heretick, forsaken of Christ and an Enemy to the Commonwealth, and this is agreeable and constant to the Apostolical Doctrine, nay it's not only lawful but they are obliged to do so upon their Conscience and pain of their Souls. (b)

So also if a King be lawfull both in Title and Possession, yet if he after turn a Tyrant, and oppose the innocent and good people, he may then be lawfully deposed.

*Q.* Who shall be judge if the King be a Tyrant?

*A.* The people; for they transferred all their power unto the Prince, and upon just cause may resume it, and take it from him.

*Q.* I did think that though you have highly contended for your Canon Law that the Pope is set over the Nations and Kingdoms:

(b) Andreas  
Philopater Re-  
spons. ad edit.  
Regin. Angl. p.  
157. 106. 107.  
Eman. Sa. ap-  
p. 5. Princips.  
Aug. Biblio-  
thec. Soc. J. p.  
285. 415. 451.

to root out and to pull down; yet I cannot but admire, that you should allow the people the power to trample upon their Prince by deposing of them; for if you grant that the people may lawfully rebel against their Prince, and be Judges of the justness of the Cause, they being once resolved, will never want pretence of reason, themselves being Judges; and it will be the greatest infelicity in the World to be a King, for he must be obliged to every man's passion, no Peace or Justice can be expected in the Nation; and the new Magistrate which by strength or policy shall get uppermost, will extort obedience confirmed by Oaths from his supposed Subjects, which will ruine the honest, and damn the rest with perjury.

By this means you make the condition of Kings to be like that of Damocles, with a drawn sword hanging over their heads by a slender thread; his and the Kingdoms peace lie at the mercy and devotion of every ambitious and hot headed Zealot; and let the Prince be never so well qualified to govern, and be of what soever Religion; yet we see he shall not please all; no doubt the Ancient Swedes thought themselves as good Patriots as any, when they slew their good King Eric Stechil, (c) because he intended to bring in Christianity amongst them; and the Earls of Northumberland, Westmerland, and others who designed to depose Queen Elizabeth, (and had good cause for it as they thought) because she established the Protestant Religion in her Kingdom of England.

(c) Jo. Magna  
Histor. Goth.  
Suecique, I-  
dem Hist. Me-  
trapol. upsal. lib.  
1. p. 11.

And whereas you say the People transferred their Power unto the King, it may be true in Elective Kingdoms, but not in Hereditary Kingdoms, as England, &c. for there the Succession of Blood only without further approbation makes the King; and the Peoples Consent to him which is next by Birth is not needful, be he what he will; and his Admission, Inunction or Coronation, is only an External and Royal Ceremony without any effect for increase or confirmation of his Right; for he is not King because he is Crowned, but he is Crowned because he is King.

A. I have heard you with much patience, yet I must tell you that it's the Judgment of all the Learned of our Society, and by consequence of the Romish Church, that Emperors and Kings may be deposed by their Subjects.

Q. How do you answer to Romans the thirteenth, verse first, Submit your selves to the Higher Powers; and to that Com-

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*mand of Christ; Touch not the Lord's Anointed.*

*A.* If he be depofed he's a private person, and fo not the Lord's Anointed, and then may be touched.

As to your Objection out of the thirteenth of *Romans*, while the King is the Higher Power; we must in prudence, and for our own safety be fubject unto him; but if the People get to be stronger, and fo by confequence higher in Power, than the Prince, we must be fubject to them.

*Q.* Sir, the Thrones of Princes would be very uneafie and tottering, if the People might upon Capriccio or pretence of ill Administration or Tyranny, depofe their Kings.

It's storied that Charles the Fifth, Emperor of Germany, when he made a Defcent into the Kingdom of Tunis in Africa, took there a young Prince his Prifoner, and brought him into Spain, and caufed him to be educated in good Literature, and in- ftructed in the Chriftian Faith, when he had lived there many years, and had made a great proficiency, the Emperor asked him how he liked the Religion of his Country, the Prince told him that he liked the Chriftian Religion very well, but could not be a Papeft, the Emperor asked him his reason, becaufe Sir, faith he, the Papift make their God in the Church, eat him in the Sacrament, divide him in the Trinity, and deny him in their Lives and Conversations: and truly Sir, your Doctrines and Practices as to depofing and killing of Kings are fo abominable, that I have fmall encouragement to be a Jefuit, and I am apt to think that your Society by in- fufing thofe Principles into the heads of the giddy multitude, have been the occafion of all the rebellious attempts in Europe; but I pray let me hear what fome of your Learned Doctors fay to this great Point?

*A.* I fhall Sir, *Gulielmus Estius* one of a great name, both for Learning and Moderation, an honour both to his Country Holland, and his University Douay, faith, that the Nobles and People, by the Authority refiding in them, may defend them- felves from Tyranny, and not only chufe themselves a lawful Prince, but alfo caufe being given, may throw him from the Throne again (*b*).

Kings may be depofed, not only by the Pope; but the Peo- ple too, being placed in that greatnefs (*c*) for the good of the people, not his own; and if he doth otherwife, he is not

(b) *Gul. Estius*  
Com. m. 4. lib.  
Sentent. lib. 2. p.

444.

(c) *Tostat. Com.*  
in 3 Regum. c.  
11. q. 35. idem.  
c. 12. q. 4. idem.  
in Jnd. c. 9. q.  
46. p. 146. col.  
2. Para. ip. c. 10.  
49.

a King but a Tyrant, and so may be deposed.

And when a King is deposed, though there doth remain a lawful Heir, to whom the Kingdom doth of right belong, and this too apparently known to all, yet if the people do chuse another, and throw this Heir aside, the other so chosen is the true King (d).

(d) Mart. Becanus Controvers. Augl. p. 120.

If a King doth offend in any of the Articles mentioned in the *Bulla Cane Domini*, he is *ipso facto* a Tyrant, Usurper, and Schismatick, and therefore he is to be deposed, and may be lawfully slain; amongst other Articles of the said Bull it's said, whosoever hath secret or publick Alliance with Hereticks or Protections from them, is *ipso facto* excommunicated; though he be not particularly named in the said Bull, which Bull is every year read in Rome upon Maunday Thuesday; and those of our Society have concluded and taught that against a King offending, (as aforesaid) there needs no other proceedings than the censure of the Bull.

Franciscus Suarez a great Pillar of our Society, saith, that if a King of a Lawful Title and Possession governs tyrannously, the People may depose him, (e) and with him agreeth the great Cardinal Bellarmine, that if the King turns Tyrant, the People may depose him, and chuse another; (f) for it's the Consent of the people that constitutes Kings or other Governments over them, and with him do agree Ludovicus Molina (g) and Leonardus Lessius (h).

(e) Fr. Suarez. Def. Fidei c. 2. thol. lib. 3. c. 3. §. 3.

(f) Bellarm. Recognit. de laicis. lib. 3. c. 6.

(g) Lud. Molina de Just. & jure Tom. I. tract. 2. disp. 29. Col. 213, 214.

(h) Leon. Lessius de Justit. & jure lib. 2. c. 9. disp. 4. §. 12.

Q. But after the King is deposed, what shall they do with him?

A. He may be lawfully killed.

Q. I have read that the Modern Inhabitants of Vicaragua in America Mexicana, though Infidels, had such an esteem for their Princes and Governors (the Fathers of the Country) that they made no Law against the murdering of Kings, not thinking that men would be so unnatural as to destroy that which gave them being: happy people, whose innocent simplicity made them not capable to apprehend such monstrous villany; and must Christianity be out-strip by these honest Heathens in Vertue?

A. I value not what Heathens and Infidels say, but shall commend unto your serious thoughts the Judgments of the Learned Doctors of our Society.

Petrus



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*Petrus de Ledesma* saith, that if a lawful King tyrannize over his people, they may call a Meeting and depose him, and if need be kill him: (i) *Peter's* Book was first written in Spanish, and after by *Raymundus de Ledesma* translated into Latin, and besides other approbations it had the privilege of the King of Spain.

(i) *Pet. de Ledesma Theolog. Moral. de virtute Totol. tract. 8. c. 18. p. 512.*

*Q. It's strange that Kings should be prevailed with to sign an Order for their own Execution, and be perswaded to set the weapon to their own throats, as the cunning fellow did the Ape in the Barber's Shop.*

(k) *De Justa abdicatione Henric. 3. p. 33.*  
(l) *Ibidem p. 64, 65.*  
(m) *Ibidem p. 269.*  
(n) *P. 270.*

*A.* The people have power over their King both of life and death: (k) To kill a King who tyrannizeth, (l) is so far from being Treason, that it should rather be esteemed an Act of Justice and Zeal, being agreeable to Nature, Law, Scripture, and the practice and precepts of holy men; and he that (m) doubts of it must want common sense: nay, it may be done by any (n) private man, especially amongst Christians.

*Martin Becanus* will tell you that sometimes it doth fall out, that Kings become wicked or Hereticks, then the Pope may command that they be removed, which if they disobey, they may be killed; and than this nothing is more certain, and the Pope may deprive Kings of their Kingdoms upon a double account; for if they be contumacious, he may have them killed, and so they are also deprived of their Kingdoms, and that this may be done no man doubts (o).

(o) *Becan. Controvers. Angl. p. 115.*

The great *Suarez* saith, that when a King is deposed, then he is neither Lawful King nor Prince, and therefore if he endeavour to keep the Kingdom under him by strength, then he is an Usurper, because he is not lawful King, having no true Title to the Crown; for that after the Decree of Deposition is gone out against him, he is altogether deprived of his Kingdom, so that he cannot with a just Title possess it, and so he may be used as a Tyrant or Usurper, and by consequence, may be slain by any private man (p).

(p) *Fr. Suarez Defens. Fidei Cath. lib. 6. c. 4. s. 3, 14.*

*Q. This Book of Suarez, was burnt in England in King James his Reign as a Libel against all Monarchs and Princes.*

*A.* It was the Judgment of this Doctor, and he was so fixed in it, that when he had notice how his Book was burnt in England, he declared his Consent so freely to his Principles therein

therein contained that he said, nothing would be more pleasant and desirable to him, than to have been burnt in the same flames with his Book, and he was so assured that his Principles were agreeable to the Roman Catholick Church, that he dedicated his Book to all Kings and Princes which were Roman Catholicks.

*Q. These are most execrable and pernicious Principles against the Holy Scriptures, the Christian Religion, and most destructive to all Kings and Princes, and set up an absolute and independent Monarchy in the Pope, and can never be acted without Sin.*

*A. I shall tender to your considerations two Principles (which are frequently practised by our Society) the execution and practice whereof will excuse them before the Tribunal of God's Justice from all Sin.*

First, Let the Action be never so wicked, yet if I do it with a good intention, it's no Sin in me (r).

Secondly, If a thing seems to me probable, if I do it, it's no sin in me; and if I have the Opinion of one or two Doctors or Clergymen, of whom I have a good opinion for their Integrity and Learning, which tell me I may do it, then it's probable to me, and I may do it without sin (e).

As to the first, it's certain the Intention regulates the Action, and if the Intention be good, the Action cannot be bad; If I kill a Heretick Prince, or destroy Hereticks or Schismatics, if I do it with an intent to propagate the Roman Faith, it's no sin to me; therefore Charles the Ninth of France under a pretence of a Marriage, and his Faith given to the Hugonots for their security, yet upon Saint Bartholomew's day, caused them to be massacred, and he was so far from thinking it a sin, that he said the doing of it would eternize his Name to all Posterity.

And from this Principle John Chastel a Scholar to the Jesuits Anno 1598. wounded Henry the Fourth of France with his Knife, and struck out one of his Teeth with an intent to have killed him; for which Act he was executed as a Traytor; yet Francis Verone did vindicate the said Chastel for this Act, and tell us, that it was a virtuous, holy and generous Act, highly to be prayed, and justified him (a) by the Civil and Canon Law, and that it was agreeable to God and all Laws, and the

Decrees.

(r) Escobar. Exerc. am. 3. n. 8. p. 24. in pers. om. Em. 27. Sa. verba Dubium. n. 3. p. 183. Escob. in presat. Theol. Problemat.

(a) Fr. Veron. Apol. part. 1. c. 7. p. 21. 23. part. 2. p. 25. part. 42. c. 1. p. 147.

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Decrees of the Church ; and as for those who condemned *Chastel*, they have judged against God, against the Holy Scriptures, against the Church and her Decrees.

And the Murder of *Henry* the Third of *France* was adjudged a most commendable Action; and Pope *Sixtus* himself, *Sept. 11. 1589.* in full Consistory of Cardinals took the pains and pleasure to speak a long Oration in commendation of that Act; and affirmed that next unto the Passion of our Saviour this Murder had best deserved, and by the Jesuits he is esteemed a Martyr.

And Father *Henry Garnet* acted upon this Principle, when he would have blown up the King and Parliament of *England*; for which though he was executed as a Traytor, yet the Pope had a high regard for him; for they enrolled him in the Catalogue of Martyrs, and proclaimed him the most vertuous, holy and innocent man; his Pictures were hung up in Churches, and at *Louvain* was publickly prayed, *Sancte Henrice, intercede pro nobis*, O holy *Henry* intercede for us.

And *Gordon* the Jesuit hath placed *Garnet* in Heaven, and desires him to intercede for the conversion of *England* (b).

(b) *Opus chronol. Tom. 2. p. 1606.*

Q. May a man swear to positive untruths by the Law of directing the intention?

*Treatise de Aquivocat. c. 3. p. 42:43.*

A. He may, and therefore Father *Southwel* taught a young Gentlewoman, that if she were examined, if the said Mr. *Southwel* were at her Father's House, she might swear no, with this intention to her self, that he was not there, so that she was bound to tell them (o).

*Ibidem.*

In time of Plague a man cometh to *Coventry*, at the Gates he is examined by the Officers upon his Oath, whether he came from *London* or no, the Traveller though he came directly from *London* may swear positively, he did come from *London*; the reason is, because he knew himself not infected to endanger *Coventry* by his entrance, which answereth the final intent of the demand.

If you be examined upon Oath if such a man did not come here, you may safely swear, he did not come here, meaning between your Legs.

If you be sworn to any thing contained in such a paper, you may safely swear to them, (let them be never such untruths) and



and that you do believe all things written in the paper to be true, meaning the paper in your bosom, where you must write what you intend to swear to.

I could give you many Rules which might be of great use to you, but I shall trouble you but with one or two Examples more.

Father Garnet (who was a great Master in this faculty of equivocation) upon his Arraignment being asked by the Court, whether he did well to swear upon the Holy Evangelists, that he had neither writ or sent to the Jesuit *Tesmond*, which he knew to be false, he replied, that he swore so lawfully enough, because he did not think that his Letters had been discovered, and so they could not have disproved him, (n) yet I doubt not but *Henry Gavel* knew of the Treason, but being told him in confession, he could not with a safe conscience discover it.

(n) Epist. ff. Casaub. ad Front. Duc.

*Q. If a Traytor shall in his Confession to his Confessor declare a Treason intended to be committed against his Prince, is he not obliged upon his Allegiance to discover it?*

*A.* No certainly; for he is *sub sigillo sacramenti & secreti*, and is not bound to discover it, and that is the Judgment of the Learned of our Society.

*Q. Sir, me thinks when the safety of a King or Kingdom is concerned, as in case of Treason, the Confessor is obliged to discover it; and that Confessions have been revealed in such great dangers, History doth afford us Examples.*

*Thuanus* tells us, that *Charles* Son to *Philip the Second King of Spain*, confessing to a Priest that he had a mind to kill a certain man, the Priest revealed it to the King, and *Philip* supposing himself to be the man, secured his Son (1).

(1) *Thuan. lib. 43.*

*The Sieur de Hault Ville* in his Confession told a Priest that he once intended to kill *Henry the Second of France*, which the Priest discovered, and *Hault Ville* was beheaded (2).

(2) *Hist. de la paix entre les royes de Fr. & de Espagn. p. 307.*

*A Gentleman of Normandy* in Confession told a Franciscan, that he formerly had a design to kill *Francis the First of France*, for which he was now sorry, yet did the Confessor divulge this; and the Norman was taken and executed (3).

(3) *Jean Bodin de la Repub. lib. 2. c. 5. p. 387.*

*One Radulphus* having designed to murder *Pope Innocent the Fourth*, he in Confession told it to a Priest, who informed

the Pope of it, and you need not doubt the Pope liked it well enough (4).

(4) Math. Paris.  
Anno 1247. p.  
724.

(x) Math. Tort.  
p. 65. 94.

*A. A facto ad jus non est Argumentum concludens*; we must not do it, if the Kingdom of Heaven or the life of Jesus Christ were in danger, (x) for the least evil is not to be done, that the greatest good may ensue; therefore *Eman.* S<sup>a</sup> hath excellently designed to clear the Priest, if the Magistrate should press him hard to reveal what he knows; and that is this, The Confessor (saith he) may swear that he knew nothing of it, nor heard any such thing in the Confession: understanding, that he did not so hear it, as to tell it; and upon the same mental reservation, may the penitent also swear, that he mentioned no such thing in his Confession (5).

(5) *Eman. S<sup>a</sup>*  
*Aphorif. 5. Con-*  
*fessor. S. 23.*

The use of equivocation is a good sort of prudence, and that they ought to be prized highly who know to make use of it rightly, and to serve themselves of it: And Gregory de Valentin calls this Science a prudent defence, (6) and doth much commend the practice of it.

(6) *Gregor. de*  
*Valent. Tom. 3.*  
*disp. 5. q. 13. de*  
*no. punct. 1. &*  
*2.*

*Q. Sir, your Discourse puts me in mind of a pretty Story: Antoninus Sanctarellus having written a Book concerning the Power of the Pope in deposing of Kings, and the absolving of their Subjects from their Allegiance; which Book was printed at Rome by the approbation of Mutius Vitellescus, General of the Order of the Jesuits: the Parliament of Paris censuring this Book, the Fathers of that Order in Paris were sent for by the Court, and demanded, whether they believed as their General believed concerning this Book? They answered, that their General living in Rome, could not but approve that which was agreeable to the Court of Rome; but being then demanded what they did believe? Answered, they believed the clean contrary; being again asked, what would you do if you were at Rome? We would change our minds with the Countrey, and do as they do at Rome; which made some of the Court say, Have these men one Conscience at Rome, and another at Paris? God keep us from such Confessors.*

But Sir, your Society having such subterfuges, and being so great Masters in the faculty of equivocation; I do much admire that you do not take the Oath of Allegiance, but subject your selves to the penalties of the Law, which if duly executed (if it were not for the clemency of a most gracious Prince) would be the

ruine

*ruine and destruction of your selves and Families.*

*A.* We cannot take that Oath, because it takes away the Pope's Power of deposing Kings; and his Power of absolving Subjects from their Allegiance, and so against the Roman Faith.

*Q.* Ye may with a good Conscience take it, except you owe more Obedience to the Pope, than Allegiance to your King; for ye are Subjects to the King, or ye are no Subjects; if ye be Subjects, ye must give such security for your obedience (especially ye having given so many just causes of fears and jealousies) as the State shall require of ye; and that is the assurance of your Allegiance to your King, as becometh good Subjects; for by this Oath there is no intention of any persecution against you for your Consciences, but only to be secured for your Civil Obedience to your Prince, which in Duty you do owe to him; and to make a true distinction between Catholicks of quiet dispositions, (and in all other things good Subjects) and such others as do maintain the Principles above said.

*And I must tell you Sir, that when this Oath was made by the Parliament of England, and commanded to be taken, George Blackwel then Arch-Priest of England constituted by Pope Paul the Fifth, had a Consultation in London, with other Roman Priests, about taking the said Oath; who did conclude this Oath (according to the plain and common understanding of the words) might with a safe Conscience be taken by the Catholicks; Blackwel and many of the Priests did take it, and Blackwel some hours before his death declared, that he had done nothing contrary to his Conscience in taking the said Oath, and that it was a lawful Oath, and so died.*

*But the Jesuits who study the ruine of all others but themselves (and will assuredly be the confusion of the Romish Church if their ambition and greatness be not timely prevented and abated) prevailed with the Pope to send his Breve or Bull to prohibit the taking of the said Oath; which accordingly he did by the Counsel and Power of Cardinal Bellarmine, Parsons, and other Jesuits; and thereby made a separation and division in the Kingdom, and exposed the Catholicks to great inconveniences; for if they did take the Oath they were then subject to the Excommunications and Censures of the Pope, (which they need not fear, for*

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they cannot hurt them) but if they did not take it, then they and their Posterity must by the Laws of England be undone.

Therefore Sir, it's to be hoped that all honest and good Subjects will submit to this Oath; for he that shall refuse to take it, must of necessity hold some or all of these propositions following,

1. That King Charles the Second is not lawfull King of his Kingdoms of England and of all other his Dominions.
2. That the Pope, by his own authority may depose him, if not by his own authority, yet by some other authority of the Church, or of the See of Rome, if not by some other authority of the Church and See of Rome, yet by other means with other helps, he may depose him.
3. That the Pope may dispose of his Kingdoms and Dominions.
4. That the Pope may give authority to some forraign Prince to invade his Dominions.
5. That the Pope may discharge his Subjects of their allegiance and obedience to him.
6. That the Pope may give license to one or more of his Subjects to bear Arms against him.
7. That the Pope may give leave to his Subjects to offer violence to his Person, or to his Government, or to his Subjects.
8. That if the Pope shall by sentence excommunicate or depose him, his Subjects are not to bear Faith and Allegiance to him.
9. If the Pope shall by Sentence excommunicate or depose him, his Subjects are not bound to defend with all their power his Person and Crown.
10. If the Pope shall give out any sentence of excommunication or deprivation against him, his Subjects by reason of that sentence are not bound to reveal all Conspiracies and Treasons against him, which shall come to their hearing and knowledge.
11. That is not heretical and diabolical to hold, that Princes being excommunicated by the Pope, may be either deposed or killed by their Subjects or any others.
12. That the Pope hath power to absolve his Subjects from this Oath or some part of it.
13. That this Oath is not administred to his Subjects, by a full and lawfull authority.
14. That this Oath is to be taken with Equivocation, mental Evasion.

'Evasion or secret Reservation ; and not with heart, and goodwill, sincerely, in the true Faith of a Christian Man.

And whether these are not just causes for imposing this Oath, I submit it to the grave Consideration of every Sober and Just Person.

But can the Pope absolve Subjects from their Oath of allegiance and obedience to their Prince ?

A. Without doubt he can, for if the Pope can dispose of Empires and give them to whom he pleases, he may absolve them from their Oaths of obedience ; and this is strongly maintained by *Martin Becanus* (a) that the Pope can not only depose Kings, but may command their Subjects not to obey them.

And with him agrees *Franciscus Suarez* (b) that the Pope can absolve Subjects from their Oaths of Allegiance, and to affirm the contrary is to act against the custom of the Church, the use and approbation of general Councils, the consent of Catholick Doctors, nay and against reason, and is plainly heretical, (c) and as for the English oath of Allegiance, he saith a man (d) need never to be absolved from it, because it was never binding to him.

And *Leonard Coquæus* doth assure us that this power of the Pope of absolving Subjects from their obedience (e) is neither tyrannical nor an usurpt authority, but a lawful one granted to him by Christ himself.

Saint *Thomas* doth assert that if any King shall by the Pope be excommunicated for Apostacy or Heresie, his Subjects *ipso facto* are absolved from their obedience (f) and with him do agree *Petrus de Ledesma* (g) *Hieronymus de medicis* (h) and others his Commentators upon him.

By this means saith *Becanus* (i) the Pope doth lessen and straiten the authority and power of Kings ; and give the people liberty either to chose or take new Masters, and so keep all Kings and Princes in their obedience and submission to the Pope.

The Popes themselves ( who are infallible and cannot err ) have often declared, that they have authority to depose Kings, and quit their Subjects from their Oaths of Allegiance (k)

The Emperor *Frederick* the second was declared, deprived and

(a) *M. Becanus*  
*controvers. Angl.*  
p. 133. 135.

(b) *Fr. Suarez*  
*def. fidei cathol.*  
lib. 3. c. 23. §. 21.

(c) *Idem lib.*  
c. 2. §. 7.

(d) *Idem lib.*  
c. 5. §. 1. 2.

(e) *Lion. Coq.*  
*Examen. presat.*  
monit. *Jacobi*  
*regis* p. 55. 103.

(f) *D. Tho. A.*  
*quinar. 2. 2. q.*  
12. art. 2.

(g) *Petrus de*  
*Ledesma Theol.*  
*Moral. Tract. 1.*

(h) *Hieronymus*  
*de medicis*  
*Com. in 2. 2. D.*

(i) *Mart. Becanus*  
*Controvers.*  
*Angl. 9. 133.*

(k) *Greg. de*  
*elect. c. venera-*  
*bilium. de He-*  
*reticis. c. excom-*  
*municamus.*



(1) *As. 1245.*  
*S. 4. Tom. 28. p.*  
*431.*

and his Subjects quit from their Oaths of Allegiance by Pope Innocent the fourth in the Council of *Lions An. 1245.* (1)

I could give you many other examples of the Popes power over Princes, but I have said enough to satisfy any intelligent man.

*Q. Is Faith to be kept with Hereticks, I mean with Protestants and those which are of a different persuasion in Religion from the Church of Rome.*

*A.* Sometimes it is, and therefore Pope Gregory the thirteenth by the *Breve* wrote unto the Papist of *England*, that *rebus sic stantibus*, they might yield their obedience to the Queen of *England*.

*Q.* I pray observe what you say, *rebus sic stantibus*, which can in good construction signifie no more, but that for the present they may swear, and upon occasion temporize and dally with their Oaths, as they shall think convenient; but I am assured that it's the judgment of your Society, that no Faith, Leagues, Pacifications, Capitulations, or Agreements made by the Pope or by any Catholick King with Protestants (who in their opinions are worse than Infidels) are to be kept.

*Fides non est servanda cum Hæreticis*, Faith is not to be kept with Hereticks, was alledged against John Huffle, and Jerome of Prague; and the Council of Constance so far overawed the Emperor Sigismond to the violation of his Oath, as they were roasted at Constance An. 1414. though the Emperor had given them his Faith for their safe coming and returning from that Cauncil.

But this Doctrine was elder than the Council of Constance, for it's to be proved by Pope Urban the sixth his Bull, dated the third of April 1286. wherein he pronounceth all Leagues, Confederacies, and Amitiess made as well before as after their Apostasie with Hereticks or Schismaticks to be unlawful, etiamsi forent juramento vel fide data confirmata, &c. although they were confirmed by Oath; and he saith, quod ab earum observacione absoluti existant, illasque ipsi servare non debent, &c. that they are absolved from the performance of any such Leagues with Hereticks, nay, and that they ought not to perform them, and that Kings as much as in them lies, ought to persecute them.

So that you may please to observe the advantage the Pope and Catholick Kings have of the Protestant Kings and Princes in breaking Leagues

too apparent; for all Protestant Kings and Princes by their Religion are bound to keep their Oaths, but the Catholick Kings being armed with dispensations may break them at their pleasures.

Therefore Sir, I conceive leagues confirmed by Oath, and made with such, who with safety of conscience can find means (as Catholicks do) to break them, (when it shall sort with their advantage) may be compared to Mercuries Rods, to charm them asleep with whom they are in league.

A. If the Pope doth allow of the Leagues made with Protestant Kings and Princes, Catholick Kings dare not but keep them.

Q. So you may say (if you please to remember it) that the same Pope may (after the League is ratified) dispense with that Oath, and further that he hath power to excommunicate that King or Prince if he doth not obey him; which considered, how can Leagues be assured on the Catholicks side, with a Protestant Prince? whose power is not in himself but in the Pope? therefore it doth highly concern the Protestants to be cautious, if they take into serious considerations these examples following.

Charles the ninth of France bound by Oath under the pretext of peace (disguised with a Marriage) broke his Faith at Paris, massacred the Protestants to the number of 30000. spared neither Man, Woman, or Child of them; when news thereof came to Rome, the Pope applauded this Glorious Act, so did the Emperor, and all the Catholick Kings and Princes in Europe.

*Jean de Seves.  
Tomafo Cesto.*

Philip the second of Spain upon the Resignation of Charles the fifth his Father of the seventeen Provinces, was accepted and received by the Netherlanders, as their lawful Lord; they did him Homage and swore Fidelity, and he took his oath to keep, observe, and maintain their Laws, and Priviledges, but he not pleased with their conditional Obedience procured (as was said) a dispensation for his Oath, then he drew his Sword, his ends being to Govern in Sovereignty, as an absolute Monarch, and to root out the Protestants, which have been the grounds of all the succeeding Wars in those Provinces.

*Philip 2d. Hist.  
of the Nether-  
lands.*

In An. 1565. at a meeting in Bayon in France between Charles the ninth and Elizabeth his Sister Queen of Spain attended by the Duke of Alva, and other Commissioners (a pacification a little before being ratified between Charles and the Prince of Condé for the Protestants) it was secretly resolved in Council before the He-

*Seves in his  
French, inven-  
tory.*

reticks

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reticks should have any knowledge of their design, whereby they might be taken unprovided, presently to prosecute them with a sharp and unlooked for War to their utter extirpation both in France and in the Low Countries.

The hist. of the  
Netherlands.

What do you thing of Don Juan of Austria his faithless proceeding with the Protestants in the Low Countries, who promised upon Oath by a prefixed day to send all the Spaniards and Strangers out of the Netherlands; whereupon they (in hopes to enjoy a blessed peace) disbanded their Troops, and farther, for a gratuity they gave him a great Mass of money, the which was no sooner received, but he surprised the Cittadel of Antwerpe, the Castle of Namour, and sundry other strong Places, recalled the Spaniards, renewed the Warr, they then unprovided for defence.

Phillip 2.

In 88 the same King, during the time of treaty of peace, (the overture whereof proceeded from some of their own Ministers) contrary to all faith and custom between Princes, brought his Armada (stiled invincible, but proved invisible) into the narrow Seas, in hope under the colour of the treaty to surprise Queen Elizabeth unprovided; which example only, if there were no others, is sufficient to assure the Protestants of England, that we must expect no fair dealing in future times, whensoever a fair occasion shall offer it self, for their advantage and our ruine.

Between the King of Spain and the Grisons many treaties of accord have been made, and when that poor people supposed themselves in most security (without regard of those treaties) the Governour of Millain (with certain Spanish Companies) suddenly surprised them, and massacred as many Protestants, as their Swords could reach, and passing on with their victorious Armies, they made an absolute conquest of those Montaigners.

Natalis Comis.

How Charles the fifth (whose example should have come first in place) demeaned himself in the War in Germany against the Lutherans, and of his equivocation (which was no better than breach of Faith) with the Lant-Grave of Hesse, I refer you to a Writer of those times, in whose relations you shall find how slightly the Spaniard esteemed of their Faiths given to the Protestants.

By these, all sober persons may observe how ready and apt they will be to take any advantage upon us; for to break with Protestants makes no breach into their Consciences, but to the contrary it confirms and comforts the Spirits, by giving them assurance, that the

the destruction of Hereticks is a pleasing Sacrifice to God, and the highway to everlasting Salvation; for so they are taught, and so they believe: no faith is to be kept with Infidels, the Church of Rome hath long since decreed, whereof this one example (practised) shall suffice.

We read in the Turkish History that a good firm Peace had been made with Amurat the Turk by Uladislaus the young King of Hungary. Eugenius the fourth Pope of Rome in much zeal sent his Legat Cardinal Julian into Hungary to break it, Johannes Hunniades (a wise and valiant Commander in the Wars) opposed: alledging that the peace which had been concluded and confirmed by a reciprocal Oath of Princes on either part, ought not to be violated; the Cardinal insisted upon the decrees of the Church; Uladislaus obeyed, and being absolved by Julian; the peace was broken, the Christian Army defeated; the King and Julian slain, and a great part of Hungary and the Provinces adjoining subdued by the Turk. This Battle was fought at Varna between the Danube and Adrenopte in Anno 1444. wherein for a long time during the fight, the Christians having the better, Amurat hopeless of Victory, in agony and grief uttered these words; Behold thou crucified Christ, this is the League thy Christians have made with me in thy name; now if thou be a God (as they say thou art, and as we dreamed) revenge the wrong now done unto thy name and me, and shew thy power upon thy perjurious people, who in their deeds deny thee their God; if the Catholicks did but esteem the Protestants as they do of Infidels, they could expect no faith from them; but they reputed the Protestants to be Hereticks worse in their opinions than Jews and Infidels; how then can the Protestants expect any good from, or repose trust in them or their Leagues? if it be lawful to break faith with Hereticks then is it not lawful to give it, so on the contrary, if it be lawful to make alliances and amities with them, it's also necessary to keep the faith made.

Hereof the Pope (but I must needs say it is in regard of his profit) gives us a good example of his Faith; for at his first installing he takes an oath of the Jews, and permits them freely to exercise and enjoy their Religion; why should Protestants be debarred? but it's easily answered; for the Jesuits teach and preach that the Protestants are worse than Jews and Infidels: if such be the accompt they make of Protestants, then how can they expect faith

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from the Romanists? Sir, all the Calamities, Miseries, and Confusions in Europe come from those of your order; it's they which bring Sword, Fire, and Flames into the Dominions of Princes: who stirred up Ferdinand King of Bohemia, (and afterwards Emperor of Germany) to give an interruption to his Subjects there in the exercise of their Religion, contrary to their priviledges (for the free exercising of it) granted unto them (for many years before) by their former Kings? did they not incense King Ferdinand so much against them that they became odious in his eyes: and then persecution ensued? and all this was masked under the vail of Religion, to root out Hereticks.

Gaspard Scioppius Counsellor to the King of Spain residing at Pavia, was a principal Actor in those Tragedies, who writ a Book entituled *Classicum belli*, and dedicated it to Ferdinand, wherein are contained many bloody Actions; for saith he, if a Town falls from the Church of Rome, and embraces a Religion opposite to it, that he ought (meaning the said Ferdinand) to draw his Sword against it, and being won utterly to destroy it, not to spare any Soul in it, no not Infants, lest when they should be of years they should follow the steps of their Parents; against Princes fallen from the Roman Faith, he citeth an example out of the Bible. That when the Israelites had embraced the Idolatry of Moab, God commanded Moses to take the Princes of Israel and to hang them against the Sun-rising, that the Wrath of the Lord might be taken from Israel.

He puts him in mind that the Protestants are Hereticks, and that he ought to kill and destroy them which are disobedient to the Holy Father the Pope, and to divide their Territories amongst Catholics, no cause being more just and honorable than to draw his Sword for the extirpation of Hereticks, he admonisheth him to beware of such Counsellors, as advise him to clemency towards them, to esteeme them, as of wicked and ignorant men, and to avoid them, he would shun the Plague; It were better saith he for you, and with less danger to your Soul, to make alliance with Turks, Infidels, or Jews, then with Hereticks; for they are too near our Religion, and may easily draw us into the errors of their novelties; by this we may judge what the Protestants are like to find from the Papists, if they should prevail over them.

It's an unwarrantable practice to force belief by Slaughters, or  
instruct



*instruct mens consciences by the Sword ; for Religion teacheth Love, Unity, and Concord, War discord and destruction..*

*The Jesuits sitting at the Helm of Government, and having such power in the Councils, and conduct of Affairs of all the Catholick Kings and Princes of Europe ; and having such an inlaid and inveterate malice against the Protestants, it's to be feared that the Catholick Princes ( being animated by the Pope and Jesuits ) do intend and will shortly denounce a general War against the Protestants ; but they are not so indiscreet and impudent as yet to publish their intents, but will devour Nation after Nation, forage and ravage their Dominions, and by that means, will so enweaken them that they will not be able to make any defence or opposition against their joynt and confederate power.*

*Have we not a fair instance Anno 1544. at the treaty of Soysons between the Emperor and the French King against the Protestants, who managed their affairs so secretly, whereof they never dreamt untill these Princes Armies were ready to march?*

*Of this Treaty, a Writer of the Book intituled Dos informaciones a Carolo 5to. a los Principes de Alemañe, reports, that the Emperor Charles the fifth and Francis the first, having combined to destroy the Protestants, and the Pope assisting them with his Church censures, the proceedings stayed, by new occasions of quarrel, which fell out between the Princes, not long after a peace being concluded and ratified, amongst other Articles it was agreed, that they should joyntly ( as formerly ) prosecute War against the Protestants to their final extirpation ; and to ayd them in their enterprises, the Pope was ready to denounce a Croysade against them, as against Infidels ; but God was not pleased their design should go on, for the Turk unexpectedly invaded Austria, and Charles the Emperor was enforced to crave the Protestants ayd, in the common defence.*

*Not unlike a House casually set on fire, wherein the Master and Family are at variance, they forget their contention, and unanimously endeavour the quenching of the flames ; so did the Protestants in that general cause of danger, give their best help in that war.*

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*Of all conditions of people in the World Protestant Kings and Princes ought to have a special eye to those of your Society, for they are the most active and intelligent persons in all State Affairs; for in every good Town (where they have a Colledge and reside) they have certain weekly Meetings, wherein two of the Society are particularly appointed to receive from the rest, and register such matters of State as they have gotten from the Penitentiaries in their Confessions, whereof a dispatch is made to the General of their Order, by which means the secrets of State Affairs throughout the World, remain in his Cabinet.*

*And as they have a great inspection into all the Affairs of the World, so they have fit instruments to effect their designs, for their Colledges afford plenty; and by their vow, they owe the like obedience to their General (in all things) as unto Jesus Christ, if he were present; and they are bound (without reply) to conceal any thing whatsoever he shall command them to do, and sometimes his commands are delivered in paper sealed up (which in their blind obedience they must perform) before they know what it containeth.*

*These of your Order resemble that of the Assassins, who without respect of danger to themselves did formerly murder Princes, when their King (unto whom the General of your Order may be likened) imposed that service upon them; by one of them our wise, valiant, and victorious King Edward the First was assailed and wounded in the Holy Land; but not long after they were grown so odious to the World, as they were utterly extirpated; and whether those of your Society may not run the same fortune, I have not so much of an Astrologer in me as to foretel; I beg your pardon for this Digression; but seriously considering the state and danger of Protestant Princes, from your Society, I could not forbear, but freely declare my Sentiments to you.*

*A. I thank you for your Discourse; but I beseech you not to entertain any ill opinion of our Society; for I do assure you, if you were acquainted with them, you would say that they are the most accomplished persons, grateful to all Companies, and the justest in their actions and undertakings of any you ever met with; And these have two Principles, (which are, Directing the Intention, and Probable Opinions before hinted to you) which if they be careful to observe (as they are very circumspect) they can never sin or transgress; but in case they should.*

should commit any sin, such is the Indulgence of the Church of *Rome*, that pardons may be had there, at very low rates and dog cheap, and then they are cock-sure of Absolution.

*Q. Sir, I have heard much of the Indulgences and Pardons of the Church of Rome; be pleased to acquaint me, when, and where they may be had, for my self or friend may at some time stand in need of them.*

*A. I shall Sir, of which for your greater comfort take a few instances as follow.*

At Saint *Peter's* Church in the *Vatican* from the Ascension of Christ to the Calends of *August* in every day pardons for fourteen years.

In Saint *Paul's* Church in every day pardons granted for eighteen years.

Pope *Sylvester* granted to any one that shall but enter such Churches at *Rome* pardon for forty seven years.

In the Church of Saint *Agnes* are pardons granted for forty six years.

In the Church of Saint *Maria Maggiore* every day pardons granted for forty eight years.

In Saint *Paul's* Church upon every day of his Conversion are granted pardons for a hundred years.

And they may be had there in many other Churches, with which I will not at present trouble you.

*Q. But when these few years are expired, what will become of the poor Sinner?*

*A. The Holy Roman Catholick Church out of her tender regard towards sinners hath enlarged her bounty to thousands of years as followeth.*

In Saint *Fohn's* Church in the *Lateran* is a Chappel called *Sancta Sanctorum*, not far from which is an ascent of thirty three steps, and if a man shall ascend them, for every step he shall have a thousand years pardon; in all thirty three thousand years.

In Saint *Peter's* Church upon every Feast of Saint *Peter*, Saint *Paul*, and the Virgin *Mary*, and the Ascension of Christ are pardons granted for a thousand years.

In Saint *Sebastian's* Church from Christ's Ascension to the Calends of *August*, are every day granted pardons for a thousand years.

In

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In the Church Saint *Maria del Popolo* are pardons every day granted for two thousand eight hundred years.

In a Cloyster adjoining to Saint *Paul's* Church, upon every Sunday, and some other Holy-days are pardons granted for three thousand years.

To whom soever that shall drink of the three Fountains where Saint *Paul* was beheaded, whose head when cut off, gave three leaps, and so made them, is granted for every Fountain a thousand years, in all three thousand years.

Whosoever shall visit the Sepulcher of Saint *Stephen* and Saint *Laurence* in Saint *Laurence* Church, to him is granted pardon for seven thousand years.

In Saint *Paul's* Church upon the day of its Dedication are granted pardons for eight thousand years.

In Saint *Peter's* Church in the *Vatican*, in the High Altar, in the Hankerchief which they say Christ wiped his face with, and since that bears his picture; which is sometimes shewed to the people, by vertue of which, the Roman people have pardons granted for seven thousand years.

Those which dwell out of *Rome* have pardons for nine thousand years.

Those which live out of *Italy*, and come to see, have pardons for twelve thousand years.

In *Sebastian's* Church there is a Vault where the Christians in old time of persecution used to hide themselves, and to this Vault it is said, do belong so many Pardons and Indulgences, as none can number but only God.

Nay this holy Church of *Rome* is so merciful unto sinners, that pardons are granted not for years only, but for ever and ever, as may appear in what followeth.

In Saint *John* the *Lateran* Church, is a Chappel called *Santa Sanctorum*, in which there is every day pardon and remission for all sins from the punishment, and the sin also.

In Saint *Peter's* Church in the *Vatican*, by the Font, is every day remission of all sins to be had.

Also in the same Church upon Saint *Martin's* day there is to be had full remission of all sins.

In Saint *Paul's* Church in the *Vatican* upon the 29. of *January*, being the day on which the Church was consecrated, there

is

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is then to be had a full remission of all sins.

In the Church of Saint *Croce* is a Chappel called *Hierusalem*, where is to be granted full remission of all sins, both à *pena* & à *culpa*.

In the Church of Saint *Maria Maggiore*, upon All Saints day, there is granted full remission of all sins.

In the Church Saint *Maria Rotonda*, upon the third of *May*, and All Saints day, are pardons for all sins to be had.

In the Church of Saint *Peter's ad Vincula* are remission of all sins to be had.

In the Church called *Ara Caeli*, or Saint *Maria Ara Caeli*, where, they say, is the first Altar that ever was made in the World; at which Altar there is every Sunday, and upon the Assumption of the Blessed Virgin, granted full remission and pardon of all sins.

Indulgences and pardons may be had in many other Churches, and not only for sins past, but for sins to come, or what you will commit afterwards, and the rates of their Absolution are very easie and cheap.

*Q.* Sir, I pray be pleased to inform me of the rates of their Absolutions, not that I shall be obliged to act any villany, or encouraged to commit sin.

*A.* I shall, take this following taste, as they are set down in the *Taxa Sanctae Cancellariae Apostolicae*.

### Sect. 3. Lib. 2.

Absolution for him who lieth with a Woman in the Church, and committed other crimes, is rated at six (1) *Grossos*.

If a Priest keeps a Concubine, he must for his Absolution pay seven *Grossos*.

If he be a Lay-man, he must pay eight *Grossos*.

If a Lay-man commit Sacrilege, he payeth no more for his Absolution than seven *Grossos*.

If a man carnally lieth with his Mother, Sister, or Kinswoman, or God-mother, he shall have his Absolution paying five *Grossos*.

Absolution for him that deflowers a Virgin, is discharged at six *Grossos*.

(1) The common value of a *Grosso* is about four pence farthing English money.



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If a Priest commits Symony, he shall have his Absolution paying seven *Grossos*.

Absolution for Perjury is but six *Grossos*.

*Ibidem Tit. 6.*

If a Lay-man kill an Abbot, a Monk, a Clark, or other Priest less than a Bishop, he shall pay for his Absolution according to the quality seven, eight, nine *Grossos*.

But if a Lay-man only kill a Lay-man, he shall then only pay five *Grossos*.

If a Woman be with child, and she willingly and on purpose destroy the said Infant within her, she shall have an Absolution for five *Grossos*.

And if one kill his Father, Mother, Brother or Wife, he must pay for his Absolution one *Ducat* and five *Carlins* (b):

(b) A *Carlin* is sometimes valued at the same rate with a *Grosso*.

Q. Truly Sir, the prices and rates are very reasonable, and may be a great encouragement to some persons to commit any villany or horrid act, if they be not restrained by God's Holy Spirit, as well as pardoned by his Holiness favour.

I did think this Taxa had been a very counterfeit, and invented as a scandal to the Church of Rome; what Authentick Authority have you for this Taxa?

A. It was first made and printed at Rome (a) in the time of Pope Leo the Tenth, and was afterwards printed at Paris Anno 1522. the King's Priviledge and Pope's Bull (b) being joyned to it, it was the next year Anno 1523. printed at (c) Colen and after in that Noble Collection, called *Tractatus Illustrum Virorum*, Printed by the King of France his Priviledge at Lions, Anno 1549. this Taxa was then published (d) amongst them; and afterwards when the aforesaid *Tractatus Illustrum*, by the Command of Gregory the Thirteenth augmented, and by the care of Franciscus Zilettus published at Venice (e) Anno 1584. this Taxa was also reprinted, and with the rest dedicated and presented to the said Pope: And the Learned Laurentius Bankes (who lately reprinted this Taxa, with his Notes upon it) doth assure us, that to his knowledge the same pardons are at this day (f) publickly practised at Rome.

(a) William Crashaw's mitimus to the Jubil. of Rome, Epist. to the Reader.  
(b) Pet. Molin de Monarch. Temp. Pontific. p. 355.  
(c) Laurent. Bankes Taxa. Epist.  
(d) Tract. illust. Tom. 16.  
(e) Tom 15. part. 1. fol. 268.  
(f) Laurent. Bankes de Tyrann. Papæ p. 544, 545, 546, 547.

Q. Sir, your Doctrine of Pardons puts me in mind of the poor people

people of Limosin, who hearing and so believing, that the Pope was not only God's Vicar, but a God too, and that he had such power in Heaven and Earth, and also knowing that the then Pope was their Country man, and so near to them at that time as in France at Avignon, and so full of hopes (for relation sake) to receive some comfort and help from him, sent to him, laying open the poverty of his and their Country, scarce any thing growing in it, but Rapes and a little Corn to serve them on Sundays, and therefore humbly begged that his Holiness would be pleased to make their Country so fruitful, that they might have two Harvests in a year; the Pope after long consultation with his grave Council about the weighty matter, was pleased very graciously to grant their request, but upon this condition; that for the future they should not reckon twelve, but four and twenty Months to the year; the Messenger glad at heart of this unspeakable favour, returns merrily into their Country with this good Newes, to the great rejoycing and triumph (no doubt) of their Neighbours, but in a short time after they had considered of this Concession of his Holiness, they found they were in no better a condition than they were before; I hope his Holiness pardons will prove better than his grant to these poor people of two Harvests in a year.

A. No doubt his Holiness pardons are very effectual, for we have had an account from many souls, which were our friends, that have been delivered out of Hell and Purgatory by them; and I pray take this for a sure rule, that when his Holiness giveth plenary absolutions, it's to be understood, that he absolveth as well from the punishment as the sin, be the sin never so great or abominable (2).

And Sir, I must tell you, his Holiness hath been very gracious and merciful unto the English. Catholicks, for they may have their pardons here at home, without trudging to Rome for them, let them but name the sin and the pardon is ready; and these Indulgences have been ever freely bestowed upon them by his Holiness for their great comfort and honour.

And if you consult the *Hora beata virginis Mariæ*, printed at Paris Anno 1527. you will be satisfied, and accordingly it was used at Salisbury.

Pope John the two and twentieth hath granted to them that

F

say

(2) Domie.  
Card. Tusch.  
præf. Conclaf.  
Juris Tom. 2.  
V. Indulg. S

*Hora beata Virginis Mariæ secundum usum Sarum.* Printed at Paris Anno 1527.

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(a) Fol. 72. b. say this prayer, *Anima Christi sanctifica* (a) me, &c. after the elevation, pardon for three thousand days.

Pope *John* hath granted to them who shall say this prayer, *precor te amantissime Domine*, &c. before a Crucifix, as many days of pardon as there were wounds in Christ's body at his passion, which the Rubrick saith were 5465. or as others say 6646 days (b).

Pope *Innocent* the Second hath granted to them that shall say this prayer, *Ave vulnus fateris*, &c. pardon for four thousand days (c).

Pope *John* hath granted to them that say this prayer, *Miserere Domine animabus*, &c. as many days pardon as there are Christian bodies buried (d).

### Pardon for Years.

Pope *Boniface* hath granted to them that shall say this prayer, *Stabit mater dolorosa*, &c. pardon for seven years and forty Lents (e).

Pope *Gregory* hath granted to them that shall say these five little prayers, *Ave Manus dextra Christi*, &c. with five *Pater Nosters*, five *Ave Marias*, and a *Credo*, pardon for five hundred years (f).

Pope *Boniface* the Sixth hath granted to them that say this prayer, *Domine Jesu Christi*, &c. pardon for ten thousand years (g).

Pope *Alexander* the Sixth hath granted to them that say this prayer, *Ave Maria gratia plena*, &c. pardon for ten thousand years (h).

Pope *Sixtus* the Fourth hath granted to them that say this prayer, *Ave sanctissima Maria*, &c. before the Image of our Lady, pardon for eleven thousand years (i).

Pope *John* the Two and twentieth hath granted to them that say these three prayers, *Domine Jesu Christe*, &c. pardon for 1000000 years.

Q. *The English* are much obliged to these *Holy Fathers* for their great mercy and favour expressed unto them.

A. Though the last mentioned pardon be for a pretty number

ber of years, viz. ten hundred thousand, yet they have been more gracious unto poor sinners, for they do assure us, that those of the Romanists which shall say a prayer beginning, *O Deus (k) propitius esto mihi, &c.* that his soul shall not enter into (k) Fol. 77. hell, and by saying of another prayer, which they have given us, we shall be past hell and purgatory (l). (l) Fol. 86.

*Q. But can the Pope pardon sins to come and hereafter to be committed?*

*A. He can.*

*Q. Sir, you bring into my mind a pretty Story; in the time of Leo the Tenth Tetzelius was sent into Germany with a multitude of pardons to advance mony for the Pope, Tetzelius declared to them that he could also pardon sins to come; whereupon a German Gentleman bought such an one of him, and observing that he had raised a great sum of mony by his pardons; resolved to rob him of his mony, which accordingly he did: Tetzelius had the Gentleman before a Magistrate, who confessed the fact, but pleaded that he had his pardon; declaring that was the sin he intended to commit, which Tetzelius could not deny; thereupon the Gentleman was dismissed, and Tetzelius lost his mony; these kind of pardons are excellent means to raise an estate, and suddainly to grow rich, and those which have them, may under their security, act, or design what they please.*

*A. You are in the right, for they are protections to themselves and to their sins too.*

*Q. If I was certain of this, I would turn Papist before I slept, and with all that I have, I would purchase my pardon, and then I should be safe, and lose nothing by the bargain.*

*A. No doubt of it.*

*Q. When any person dyes, whither doth his soul go?*

*A. The souls of Turks, Jews, Infidels, and Schismatics go immediatly to Hell, but those which dye penitent Christians go only into Purgatory.*

*Q. Me thinks there should be no Purgatory, or very few souls in it, because all Turks, Jews, Infidels, Hereticks and Schismatics go assuredly to Hell; as you say, and according to the Church of Rome every Mass doth deliver a Soul out of Purgatory; so that there are more Masses said, and Pardons granted, than there dye*

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*Penitents, whereupon it followeth, that there is no Purgatory, or it is very empty; but hath the Pope any Jurisdiction or Interest in Hell?*

(e) *Rich. de media Villa in 4. Sent. dist. 45. art. 2. q. 1. Barthold. Medina in 3. D. Tho. q. 62. art. 6.*

*A.* Without doubt he hath, and this is learnedly maintained by *Richard de Media Villa*, and *Bartholomew Medina*, two great Doctors of the Church of *Rome*, that the Pope hath such Interest and Authority in Hell, that even there he can deliver the tormented souls, (e) else why should they tell us that Pope *Gregory the Great* redeemed the Emperor *Trajan's* soul, and Saint *Tecla* did *Falaonillas* out of Hell.

*Q.* There cannot be any souls in Hell; if there be, the Pope hath no power to deliver them, or else he is the most unmerciful and cruel person in the World to suffer so many poor souls to continue in hell torments, when it is in his power at pleasure to discharge them.

*But what do you think of Confession?*

*A.* It is of great use and benefit; for if there be no Confession, then there is no Absolution without it; his Holiness could not subsist, or the Catholick Church flourish, because it would lose a great Branch of its Revenue; by Confession all the designs and secrets of Kings and Princes are well known, and his Holiness makes good use of them, either for the advantage of his Friends, or confusion of Enemies.

*Q.* Doth Confession any thing contribute to our Salvation?

*A.* It doth, for without Confession you cannot be saved; and if but one sin doth remain unconfessed, the soul cannot go to Heaven; for the veracity of this Doctrine, I shall commend unto your best considerations some great Instances, which we must believe, and not dispute, because they are delivered to us by the Learned Doctors of the Roman Church.

There was a Woman (who having one sin unconfessed) died, the little Devils were presently fingering of her soul; but the Virgin *Mary* (who was then present) chid them away; got her soul restored to her body, that she might confess that sin, which she did, and so went to Heaven (d).

(d) *Grinas. p. 167.*

There was a wicked Monk, who died without Confession; Saint *Peter* went and begged his soul of Christ, being denied, he goeth to the Blessed Virgin, and desires her to intercede, she



he hasts to Christ, who consented that the soul shoul be restored to the body to repent; of this grant the Blessed Virgin *Mary* informs Saint *Peter*, who thereupon falls upon the Devils, and bangs them with a great Key he had, takes the soul from them, gives it to two Angels to carry it to the body, and so the Monk revived, confessed his sins, and some time after died, and went to Heaven (e).

(e) *Andr. Rivet. Apol. pro B. Virgine lib. 2. fol. 381.*

I shall trouble you but with one Instance more, (though our Legend is full of them) some time since there died a man, two Angels carrying his soul to Heaven, an Army of Devils met them, and demanded his soul as their due, and they hoped God being just would not take from them, who did belong to them; to end the Controversie the Virgin *Mary* appears, pleads that he died in her service, in returning from his Pilgrimage, and was confessed before he died; to this they replied, that there was one wicked sin which he never confessed, the Blessed Virgin prevails with Christ to have his soul restored to his body, then he confessed that sin to a Priest, and so died and went to Heaven (f).

(f) *Andr. Rivet. Apol. pro B. Virgine lib. 2. p. 373.*

If any person dyeth without confession of his sins to the Priest, he cannot have any rest till he hath confessed; therefore I shall tell you of a most remarkable passage, (which is as true as any of the other) believe it.

A wicked Norman having his head cut off, the head tumbled along bawling out to be confest, a Priest was sent for, and it confessed its sin, (g) and so went to Heaven.

(g) *Th. Cantu. prat. lib. 2. c. 29. Sect. 4.*

And one *Alexandria Arrogonia* having her head cut off, and thrown into a deep well, one hundred and fifty days after, it spake, and confest her sins (h).

(h) *And. Rivet. Apol. pro B. Virgine lib. 2. c. 15 p. 374.*

I have been the more particular herein, that you may fully understand the trouble and danger you run, in dying with any one sin unconfessed.

*Q. I give you many thanks for your exceeding care of me; but I observe by what you have informed me of, that the Blessed Virgin is very kind, and doth many good offices to poor sinners.*

*A. She doth so, and so you will confess your self before I have done; Stephanus Lonsuscus being by all wise men thought to be slain by the Turks, yet three years after was he found alive under*

(1) Genon. p.  
336.

under a heap of dead bodies, calling out to be confessed, to which purpose he was kept alive by the blessed Virgin *Mary*. (i)

A Dutch Painter using to draw the Devil as ugly as possibly he could, the wicked Spirit who thought himself not so ugly as he was painted (every one thinking best of themselves) took this in very great indignation; and to be revenged, one time took his opportunity, and threw down the high Scaffold which the Painter stood upon, the poor Dutch Man had fallen and hazarded his neck, if the picture of the Virgin *Mary* (which the man had lately painted) had not reached out its hand, and held him up, till other people came and helped him down. (k)

(k) Genon. p.  
136.

Q. You have given me great satisfaction, and acquainted me with those things I never heard or understood; is it not then better to call upon the name of the blessed Virgin *Mary*, than on the name of *Jesus*?

A. Sometimes she is easier intreated than *Jesus* Christ; therefore her protection is more assisting and helpful to us; (l) as *Moses* made two Cherubims of equal bigness, so she and Christ are almost of the same authority with God; as they had wings alike so these two afford the same object to God; she her Breasts, he his Wounds; by which means both obtain of him what they desire; the Government of the World is divided (m) between God and the Virgin *Mary*; and if any man be aggrieved of God they may have recourse to her; as to Salvation is there as great efficacy in the Virgins Milk as in our Saviours Blood. (n)

(l) Fr. de Mer-  
doza vividari-  
um lib. 2. pro  
blema. 2.

(m) And. Rivet.  
Apol. lib. 2. c.  
5. p. 248.

(n) Rivet. ib.  
lib. 1. c. 19. p.  
155.

Idem Jesuita  
2 apul. c. 14.  
sect. 15. p. 307.  
308.

Q. Notwithstanding all this, I have heard that some common Saints in the Church of Rome, have got the esteem and affection of the people, both from Christ and the blessed Virgin *Mary*.

A. You have heard that which is true; for the Church of *Canterbury* before the dissolution of Abbies in *England*, had three several Shrines or Altars.

One dedicated to Christ.

Another to the Virgin *Mary*.

The third to *St. Thomas Becket*.

The yearly Offerings to these will shew the peoples affections; an instance or two of which, take as followeth, out of the Leger Book of that Church,

*This*

## This Year.

	<i>l—s—d—ob</i>
The Oblations offered to the Virgin.	063—05—6—0
Item to the Shrine of St. Thomas Becket.	832—12—3—ob
Item to Christs Shrine.	003—02—2—0

## The next Year.

	<i>l—s—d—</i>
To the blessed Virgin.	004—05—6—0
Item to St. Thomas Becket.	954—06—3—0
Item to Christ.	000—00—0—0

*Q. What do you think of Miracles?*

*A. They are of great use to propagate and confirm the Roman catholick Faith.*

*Q. I pray inform me of some of them?*

*A. I shall: Frier Andreas de Anania* having some little birds roasted at his own desire to stay his appetite; yet upon better consideration, it went against his Stomach to devour them, and thus resolved, he makes but the sign of the Cross, and presently the birds revived and flew away. (o) L' Alcar. des. Cord. lib. 1. p. 93.

St. Anthony by the sign of the Cross turned an ugly Toad into a piping-hot Capon. (p)

A little bird being seised on by a greater (q) cried but *Ave Maria*, and presently the great ravenous bird fell down dead. (q) Gcuor. p. 150.

A Parot sporting her self out of a Cage, and being almost seised on by a Hawk, did but call upon St. Thomas Becket, and the Hawk fell down dead, and so the Parot escaped. Idem.

The Devil at a time thinking to make sure of St. Margaret, put out his ugly long Tongue, and swallowed her up, she being in this pickle, made but one sign of the Cross, and the Fiend burst in two and so she escaped. (r) Pit. de Natalibus 9. lib. 6. p. 120.

A Falconer being to be hanged for losing his Lords Hawk, and had a rope about his neck, did but think upon the Lady of Hall (a place in Hamant where of late her Image was set up, and there particularly worshipped) and forthwith the Falconer came

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(N) *Just. Lips.* came flying home, light upon his Shoulder and so saved his life. (f)  
*us D. Virgo*  
*Hallenfis.*

An Irishman having stolen a Sheep in *Ireland* and eaten it, being accused for theft of it, strongly denied it, a Priest standing by said *Pater noster's* and the sheep did bleat in the guts of the Irishman, and so discovered the theft. (r)

(u) *Celarius*  
*lib. 9. c. 8. Apes*  
*circumvolantes*  
*in laudem Crea-*  
*toris bombisan-*  
*tes.*

There was a woman who kept Bees, but they did not thrive, by the advice of her Gossips she steales away a consecrated Wafer, and placed it in one of her Hives, hoping that it would drive away the disease, and bless all their undertakings; the devout Bees in honour of such a secret guest, fall to work and with their hony Combs make a pretty little Church with Windows, a Roof, a Door, a Belfree and an Altar too, upon which they laid the Hoast, about which they continually flew, and by their humming praised the Lord. (u)

I have been the more full and ample in this of Miracles for the strengthning and confirming of your Faith, and for the honour of the Roman Catholick Religion: If these Miracles (and many other which I could tell you of) will not establish you in our Faith, and in the power of our Church, I must give you up for a Reprobate.

Q. *I cannot put all your Miracles in my Creed, yet me thinks, that of the Bees carrieth some pretty probability with it, and I can believe that those devout Bees after they had made their Church and Altar, might by the sacred Wafer be converted, and so become Jesuits, who ever since have carried hony in their mouths, and a Sting in their tail.*

*But there have been few Saints out of your Society; neither do I remember any Miracles to be done by them.*

(x) *Imago pri-*  
*mi Secl. Soci-*  
*et. Jesuit. p. 64.*

(y) *Act. 9. 15.*

A. The Society of the Jesuits was not of humane invention, but proceeded from Christ himself (x) the first Colledge thereof was in the Womb of the Virgin *Mary*; and Christ himself declared that *Ignatius* the Patron of his society instead of *St. Paul* should carry his name before the Gentiles (y) what the Apostles acted was only by the power of the name of God; but as for *Ignatius*, he only by his own name writ in a piece of paper, did more Miracles, than *Moses* and all the Apostles; and that which was spoken of our Saviour, *Pedro*

(a) *Valderam.*  
*Deza Rebullaza.*

*Deza*

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*Deza* (a) and many other learned men of his Society apply to this holy Father *Loyola*. (a) *Valderam. Deza Rebulosa*

In these last days God hath spoken to us by his Son *Ignatius*, whom he hath appointed Heir of all things. (b) (b) *Heb. 1. 2.*

And God-himself hath such a great kindness for this Society, that for the first three hundred years, not any that died in this order should be damned (c) (c) *Imago soc. Jesu. p. 648.*

Our Patron *Ignatius* was so holy a man, that one time entering the *Dominicans* Church he fell into such an extasie, and was so ravished, that rapt up into Heaven he saw the Holy Trinity in three Persons and one Essence, and God there shewed him the Model he laid before him, when he made the World: (d) (d) *Maffer. lib. 1. c. 7. c. 8. Pet. Rabadini. lib. 1. c. 7.*

(d) and as he was hearing of Mass in the same Church, as the Priest lifted up the Host, *Ignatius* saw *Jesus* Christ in it, in Body and Flesh, just as he was when he lived upon Earth; he would for seven days together eat nothing, he spent seven hours every day in continual prayers, and in the mean time whipt himself thrice every day. (e) (e) *Pet. Rabadini. lib. 1. c. 6.*

*Q. I did not think that Ignatius had been so great and holy a Man; for I have heard that his Father was dubii generis, and his Mother was generis communis. In his younger years he was a Soldier and received a shot in his Leg, which made him ever after Claudican in officio; and he hath instituted those of your Society, as so many Fanisaries (under your General) for the service of the Church militant, and you in imitation of him, could never since walk upright.*

*But I pray why did he whipt himself thrice a day?*

*A. That was to mortifie the Flesh.*

*Q. What use was that of? and to what end?*

*A. Certainly it's of great use; and doth much conduce to holiness; and doth prepare the way to Heaven: hereupon Simon Stylites (f) for his devotion girded himself so hard about with a Cord, that his flesh putrefied, and he lived several years in a Pit or Well; he lived forty years on a pillar thirty cubits high, till his very thigh rotted, and then he stood stock still, a whole year upon one foot. (g)* (f) *Pet. de Hatalib. lib. 2. c. 45.*

*Q. This was very severe, but for what offences is mortification to be used?* (g) *Martius lib. 1. c. 9.*

G

A.



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(b) *Jacob. de  
corag. hist. 17.*  
(i) *Martens  
lib. 7. c. 4.*

*A.* Many times it's used for small offences to prevent greater; therefore Abbot *Macarius* all naked repented, and tormented himself amongst Briars and Thorns for six moneths, and all this for killing a Flea. (b) *Anianus* of *Alexandria* plucked out one of his eyes, for once looking upon a woman (i)

(k) *L' Alcar.  
des Cordal. lib.  
2. p. 320.*

Saint *Francis* though very weak and sick of a *Quartane* Fever, and in the midst of a very cold Winter, would put off all his cloaths, his breeches excepted; commanded one *Peter Cotanus* to tie a rope about his neck, (k) and so to drag him to the place where Malefactors used to suffer, which accordingly was done, and all this because he had eat a little Flesh, and supped some flesh-Broth.

*Q. But are these signs of Christianity.*

(l) *Martul. lib.  
5. c. 4.*

*A.* Yes, for the more you suffer here, the less will be your punishment hereafter; therefore *Egidius* (l) being wounded by an Arrow, was so far from suffering the wound to be cured, that he earnestly prayed to God against it; what do you say to this?

*Q. When I consider the iniquity of your Principles, it puts me in mind of a part of that Hymn which sometimes was used in the Church on All-Saints day.*

Gentem auferte perfidam  
Credientium de finibus;  
Ut Christo laudes debitas.  
Perfolvamus alacriter.

*A summary account of the Holy Doctrines and pious Maxims of the Jesuits and other Popish Doctors, contained in this Catechism for the comfort and satisfaction of all those who desire to be instructed therein.*

1. **T** Here is one and the same Judgment-Seat belonging to God and the Pope, therefore the whole World is obliged to stand to his judgment.
2. God hath delivered over unto the Pope the Power and Rule of Heaven and Earth, therefore we must be obedient unto him upon pain of damnation.
3. All Kingdoms and Nations are under the Popes jurisdiction.
4. The Pope is as far above Kings as the Sun is greater than the Moon, which according to their Astronomy is 7744 times greater than a King.
5. As much as God Almighty doth excel a Priest, so much doth a Priest excel a King.
6. There is but one Supream Authority in the World, and that is the Pope.
7. All Right and Power are lodged in the Popes Breast.
8. No Law can be made to bind Christians but by the Popes authority.

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9. The Gospel would not be Gospel if the Pope had not approved of it.

10. The Pope can take away any mans Right and give it to another.

11. The Pope can do any thing above all Right, against all Right, and without all Right.

12. If Christ commands one thing, and the Pope another thing, the Pope is rather to be obeyed than *Jesus* Christ.

13. If the holy Scriptures command one thing, and the Pope another contrary to it, the Scripture must be laid aside as being doubtful, and we must obey the Pope, because he cannot err, and is the supream Judge.

14. The Popes Decretory Letters are to be received and esteemed as Authentick as the Word of God or the Holy Scriptures.

15. It's Sacriledge to question the Popes Actions, and he is curst of God who violates the Popes censures.

16. If the Pope affirm that to be black, which our Eyes judge to be white, we ought also then to declare, that it's black, upon pain of our Souls.

17. The Pope hath the sole Rule and Power of the whole World in Temporals as well as in Spirituall, and therefore can depose Emperors and Kings, and may dispose of their Dominions as he shall think convenient.

18. If the Pope shall depose a King and give his Kingdom to another, and the people will not receive him, the Pope may bring him in by force of Arms, because he is Judge of all and instead of God on Earth.

19. Not to believe that the Pope can depose Kings is, and that deservedly, damned for Heresie.

20. Christ had not done wisely if he had not left the Pope power to depose Kings.

21. If the King from a Sheep turns a Wolf and tyrannize over his Subjects, or let Heresie enter amongst them, or become a timorous Dog, then the Pope may turn out the Wolf, and put in a more valiant Dog.

22. If a King be a Heretick or favourer of Heresie he may be deposed.

23. What

23. What the Pope pleases to declare to be Heresie, is Heresie, for he is the supream infallible Judge, and all must submit to his determination: therefore if the Pope shall declare a King to be a Heretick he hath no right to his Kingdom, and the Pope may depose him.

24. If the Pope shall excommunicate any King, he is deprived of Rule and Government.

25. If a King be a Schismatick or a favourer of Schismaticks he may be deposed.

26. If a King be an Apostate from the Catholick Faith he may justly be deposed.

27. If a King be lawful both in Title and Possession, yet if he after turns a Tyrant and oppresses the innocent and good People he may lawfully be deposed: and the people are the judge if the King be a Tyrant.

28. If a King be guilty of Sacrilege the Pope may legally depose him.

29. A King may be deposed by his Subjects, for they have transferred all their power unto him, and upon just cause may resume it, and take it from him.

30. While the King is the higher power, the people must in prudence be subject unto him, but if they get to be stronger than their Prince, and so by consequence the higher power, they are not to give obedience unto him.

31. If a King be deposed by the people, though he hath a lawful Heir to whom the Kingdom doth of right belong; yet if the people do choose another and throw the Heir aside, the other so chosen is the true King.

32. Kings and Emperors are not so positively of God's appointment, but they must have the Pope to confirm their Crowns.

33. The people have power over their King both of life and death: to kill a tyrannical King is so far from being Treason, that it's to be esteemed an act of Justice, and is agreeable to Nature, Law, Scripture, and the Practice and Precepts of holy Men; nay it may be done by any private man especially amongst Christians.

34. When

## The Jesuits Catechism.

34. When a King is deposed, he is no lawful Prince, and if he shall endeavour to keep the Kingdom by strength, he is an Usurper, because he hath no true Title to it, and so may be used as a Tyrant or Usurper, and by consequence may be slain by any private man.

35. If the Action be never so wicked, if it be done with a good intention, it's no sin; therefore to kill an heretical Prince, or destroy Hereticks or Schismatics, if it be done with an intention to propagate the Roman Faith, it's no Sin.

36. If a thing seems to me probable, if I do it, it's no Sin in me, and if I have the opinion of one or two Priests, of whom I have a good opinion for their abilities, which tell me that I may do it, then it's probable to me, and I may do it without Sin; therefore if it seems to me probable that it will be for the propagating of the Roman Catholick Faith, if such an heretical or schismatical Prince were killed, if a Priest tell me I may do it, then it's to me probable, and I may do it without Sin.

37. They canonize for Saints and Martyrs the greatest Traitors and Villains, to encourage others to execute their most desperate and horrid designs; as *John Chastel*, *Henry Garnet*.

38. By the Law of directing the intention, they teach, that a man may swear the greatest untruths without any Sin.

39. If a Traitor shall in his confession declare that he doth intend to assassinate such a Prince, or to commit such a Treason, the Confessor must not discover it, no though the Kingdom of Heaven or the Life of *Jesus Christ* were in danger.

40. The use of equivocation is a good sort of Prudence, and they ought to be prized highly who know to make use of it rightly and to serve themselves.

41. It's against the Roman Faith to take the oath of Allegiance, because it takes away the Popes power of deposing Kings, and his power of absolving Subjects from their Allegiance.



42. The Pope can absolve Subjects from their oaths of Allegiance and Obedience to their Prince, and can command his Subjects not to obey him.

43. The power of the Pope in absolving their Subjects from their Allegiance was granted to him by *Jesus* Christ.

44. The Pope can give the people liberty either to choose or take new Masters; by this means they keep all Kings and Princes in their Obedience and Submission to the Pope.

45. No Faith is to be held with Hereticks.

46. The Pope at his first installing takes an oath of the Jews, and permits them freely to exercise and enjoy their Religion: but the Protestants are debarred, because they are worse than Jews or Infidels,

47. If a Town be fallen from the Church of *Rome*, and embrace a Religion opposite to that of *Rome*, the Sword is to be drawn against it, and being won must be utterly destroyed, no Soul in it is to be spared, no not Infants, lest when they shall be of years, they should follow the steps of their Fathers.

48. All Protestants are Hereticks, therefore they ought to be killed, destroyed, and rooted out, and their Kingdoms, Territories, and Estates to be given and divided amongst Catholics.

49. It's better and more safe to make alliance and amity with Turks, Infidels, or Jews, than with Heretick Protestants, because they may draw us into the errors of their novelties.

50. Pardons may be had at easie rates for any Sin; thereby they do encourage people to commit Treasons, and any Villanies whatsoever.

51. The Souls of Turks, Jews, Infidels, Hereticks, and Schismaticks, go immediately into Hell, but those of penitent Christians go only into Purgatory.

52. By Confession all the Designs and Secrets of Kings and Princes are well known, and his Holiness makes good use of them, either for advantage of Friends or confusion of Enemies.

53. If

## The Jesuites Catechism.

53. If one Sin remains (at the time of Death) unconfessed unto the Priest, that Soul cannot be saved.

54. As to Salvation there is as great efficacy in the Virgin *Mary's* Milk, as in our Saviours Blood.

55. It's better to call upon the Name of the blessed Virgin *Mary* than *Jesus* Christ, because she is easier entreated, and may be more assisting and helpful to us.

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